The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

'Tis as easy to be heroes
as to sit the idle slaves
Of the legendary virtues
carved upon our father's graves.
—LOWELL

Vol. LXI MAY, 1927 No. 5

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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WILLIAM PARSONS RICHARD CAMERON WYLIE

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The Sword of the Lord

In this month falls our national holiday, Memorial Day. By that means we commemorate the victory, which it has been trenchantly said, was won by the "sword of the Lord and of Lincoln." Heretofore attention has not been sufficiently focussed upon the fact, that this conflict was the inevitable result of the application of Biblical ethics to human chattel slavery. It was the heat generated by the progress of Christian idealism seventy-five years ago.

It was called the irrepressible conflict. It was irrepressible because men had begun to sing:

"As He died to make men holy,
Let us die to make them free,
While God is marching on."

It is these facts that place prohibition and international cooperation among the irrepressible conflicts of the present day. The application of Christian ethics has been made; the lines have been drawn; and the spirit of Luther, Knox, Cromwell and Garrison embodied in present day Christians will accept no peace but the peace of victory.

Most of the great wars of modern times have had that fact as the root cause. The World War was the onslaught of paganism, embodied in Neitzchian philosophy and Hohenzollern autocracy, upon Christian democracy. It failed as will every such onslaught. Our own Revolution was of essentially the same character. The Napoleonic wars, complicated and confused as they were, had the same essential democracy as their ultimate cause. Some day there will be a history written based upon the principle expressed by the Prince of Peace. "Think not that I am come to send peace on the earth. I came not to send peace, but a sword."

Antagonists of Christianity have always found this saying a coveted occasion, a railing point, an imagined vulnerable spot in which Christ could be successfully attacked, but history and present conditions proclaim conflict to be but one of the inevitable consequences of the progress of moral truth. Until the nature of evil men and the mental processes of good men change, there will be opposition to all new applications of Biblical principles to conditions that involve moral considerations.

From the time when Ahab said to Elijah, "Art thou he that troubleth Israel?" down to that of Theodore Roosevelt, when he poured out his scorn upon Garrison, Phillips, Whittier and Lowell for their abolitionism, evil men and conventional minded men and morally static minds have disliked moral pioneers. It should be no surprise to us today then, that neither Haywood Broun, or H. S. Mencken, like a character such as Anthony Comstock; or that they praise Al Smith and Governor Ritchie. Nor should we think less of William Jennings Bryan, Wayne B. Wheeler, Clayton B. Morrison and Charles Scanlon, because John Randolph Hearst, Senator Moses, or Colonel Stayton, sneer at and abuse them. It is simply a part of the inevitable conflict incident to any single step forward in the path of Christian ethics. When the conflict

reaches the war stage, it is simply, "The sword of the Lord and of Gideon," once more out of its scabbard and let everyone who loves Jesus Christ, be slow to draw against these moral pioneers of his steadily forward moving hosts.

To this one fact however, we would call attention. Every man whom history has recorded as entitled to a place among the benefactors of mankind, has successfully made some new application of the principles of Christian ethics, to evil conditions which were becoming intolerable. Our conviction is, that she will never write a name in that roster of any other type. All advances are dependent upon their achievements. Of what use to a race would be the inventions of Edison, the automobile, the cinemetograph or the radio, unless they have the moral character to use them rationally and courteously and keep them clean. The men who are the real benefactors of the race today, are those who are creating better moral character and better spiritual conditions. Men who have the courage not to flinch when the sword of the Lord begins to flash; men who for themselves and for others say with Lowell:

"My soul is not a palace of the past,
Where outworn creeds like Rome's grey senate quake,
Hearing afar the vandal's trumpet hoarse.
The time is ripe and rotten ripe, for change,
Then let it come; I have no dread of what
Is called for by the instincts of mankind."

But let not such a man think that this will be a path of peace. These words were put into the mouth of Cromwell. He who breathes them will by that act fan the flames of strife, however much he may seek peace and pursue it. As President Mickeljohn expresses it, "Thinking is always a field of conflict. A scholar is not a man of peace; he is always at war with himself and others." There will never be peace in the human soul, until it is subjected to the authority of Jesus Christ. There will never be peace among men on earth, until they all wear the yoke of Christ and thus unified, confront the moral problems of society in a common attitude of mind and soul. There will never be peace among nations, until they seek for the peace of justice under His benignant scepter. It is here that the nations need to be challenged by the Gospel. The message to them is, "Behold your King." Indifference or antagonism to His will, embodied in their laws, is as certain to produce conflict, as a meteor passing through the earth's atmosphere produces heat and light.

If Memorial Day this year, in addition to its refreshing our memories as to the good which came to our nation through that conflict, shall also stimulate us to seek for the vanguard of truth, it will be a blessing to us all. If it shall whisper to our souls, be strong and of good courage, pioneer with the truth, fear not the consequences of advancement in morality; covet a place among the moral scouts, it will be as a breath from heaven. Though such a mental and moral attitude fill our days with conflict, its rewards will be glorious; though it fill our nights as full of hardships as a soldiers camp, its triumphs will win a place in the muster roll of God's heroes, and though it draw upon us the curses of all the devotees of things as they are, it will win for us the final "well done, good and faithful servant."

NOTES BY THE WAY

MOST of the editorial page of The Presbyterian of the South for March 23, was devoted to the subject of Sabbath laws and their observance. It is such sane, earnest presentation of social morality as this, in the religious press, that is the most potent influence for righteousness and advancement that we have in all of our social equipment.

NO judge can sit on a case in which he is financially interested. There may be judges who could mete out justice under such conditions, but it puts a strain upon integrity. The fee system has always been reprehensible. Such in substance is the decision of the United States Supreme Court, in the Mayors' Court case from Ohio, which it recently reviewed.

IT became very evident why Chicago is a crime center, when on April 5th, by a majority of 71,000, the voters of that city elected Big Bill Thompson for a third term on a wide open town platform. The bogus issue was raised of British influence, and this shrewd deceiver of the Barnumites brayed about one hundred percent Americanism.

UNDER the Russian law that regards cohabitation as an establishment of a legal marriage, what is an unlearned judge to do with a case involving the division of property where both parties have been living with two or more persons of the opposite sex simultaneously? Give it up. We don't know where they are going.

REACTIONARY color line advocates in the Union of South Africa, have received a jolt from the International Federation of Trades Unions, whose headquarters are in Amsterdam, when the council of that organization received into its membership the Industrial and Commercial Workers' Union of Africa, after having dropped the white organization nearly a year ago. This organization numbers 40,000 members. They were received upon condition that whenever an organization including both black and white is formed they must federate with it. This is as it should be.

UNITED Lutheranism presents the following muster roll of its strength in the United States and Canada. This includes all branches:

Ministers	11,149	Officers and Teachers . .	115,377
Congregations	16,636	Communicant members . .	2,657,824
Sunday Schools	11,508	S. S. scholars	1,181,591
Total Value of property .	$273,504,000	Cong. expenses	$ 39,795,957
A Benevolent budget of .	$ 12,088,474		

This is one of the faithful substantial branches of the Christian Church. In this country they have entirely gotten away from all ideas of a State Church

and are Presbyterian in their form of government. Their ministry is sound and orthodox, and in their civic Christianity the Church stands squarely on the ground advocated by the National Reform Association.

ACCORDING to government reports the total value of property holdings of the citizens of the United States in Mexico amount to $1,265,028,347. Of this amount $200,000,000, are oil lands. Yet the "Big Stickers" are asking us to jeopardize all this for such small change as that held by Doheney, Sinclair and the Mellon interests. Why?

FRANCE is the first nation to adopt the universal draft idea as a means of preparation against future wars. The Chamber of Deputies March 9th, adopted by a vote of 500 to 31, a law to organize the nation, which includes every man and woman in it, as well as all industries. This will be the most complete potential military organization in the world.

"CELEBRATE Beethoven Anniversary Week by abstaining from Jazz," was the appeal of the Mexican Music Masters to the people of our neighboring republic at the beginning of that celebration. That would have considerably improved our celebration had it been heard and heeded. But perhaps the contrast will not be lost on those who sincerely desire to cultivate good taste in music.

AN illustration of the impossibility of getting uniformity in legislation, however imperatively it is demanded by conditions was illustrated during March when the Pennsylvania legislature, turned down the Fire Arms Limitation Bill because it entailed some little trouble and expense on the part of the sportsmen. Still burning incense to a misinterpretation of the second provision of the Bill of Rights, they thus play into the hands of the gangster and the gunman.

ONE principle of the Mexican laws could with safety and profit be applied in our country. A law forbidding any person not a citizen of the United States, either attacking or criticising any law or institution of our government in public address or published statement, or from participating in any organized effort or propaganda to change any law or provision of the constitution. The amount of this that is being done today is becoming serious. No alien has any right to do these things. If he does not like our laws and customs he can depart or wait until he becomes a citizen.

"WE find nothing unconstitutional in these amendments of 1926. Similar provisions have existed for a long time in other jurisdictions, and the courts have uniformily held them to be legal." This is the decision of the Supreme Court of New York, as to the constitutionality of the Baumes laws. The outstanding feature of these laws is the provision that life sentence is mandatory upon the courts where a person is convicted a fourth time upon an indictment charging felony. It is now up to those rebellious judges who have been refusing to pass such sentences, to resign.

THE Congressional Record for March 14, 1927, on page 6,066 contains the best survey of the present day Sabbath law controversy that has come to our attention. Congressman Lankford combined in this, some remarks of his own, and a carefully prepared statement by Rev. R. H. Martin, of the Presbyterian Board of Temperance and Moral Welfare. The two together make a complete presentation. It is hoped that this may be printed as a government document for general distribution.

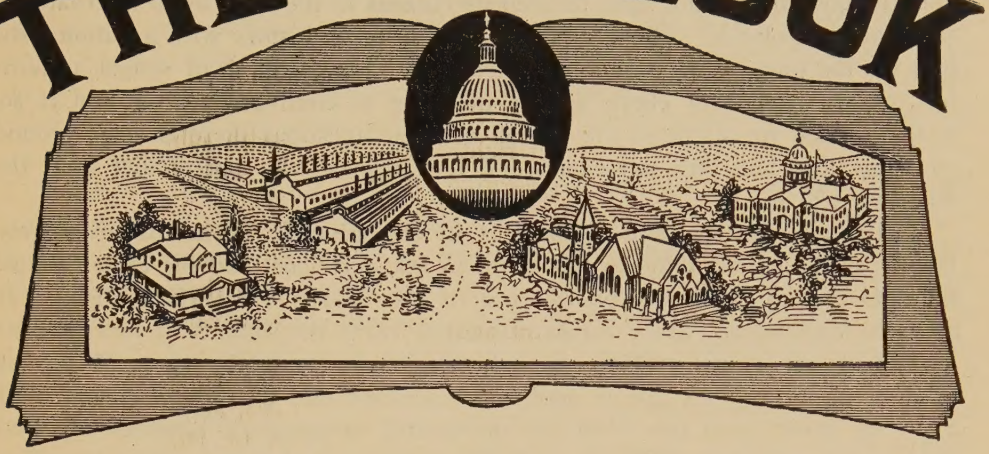
IT is a strange mentality that will list as organizations inimical to the interests and safety of America, such organizations as The American Farm Bureau Federation, The Society of Friends, The World Alliance for International Friendship through the Churches. Yet that is what the Defense Association recently did. We rather expected to find the National Reform Association listed in this group and are half inclined to be disappointed at the omission. Please, Mr. Mussolini put us in next time.

GIVE a rogue rope enough and he will hang himself, was never more forcibly illustrated than by the forged papers which lay back of the mystery notes that passed between Washington and Mexico City late in March. Those interested in stirring up war forged some supposed instructions of our State Department, forecasting the same policy for Mexico that we have followed in Nicaragua, and saw to it that they fell into the hands of President Calles. He courteously called the attention of our government to them and the outcome of it has been that the whole war making crowd is discredited.

WHEN will the states get it in mind that the Fourteenth Amendment is comprehensive enough to protect every citizen in his rights, irrespective of race or color or previous condition. Texas gets the last lesson in this bit of education when the Supreme Court on March 7th, found unconstitutional a law which prevented negroes voting at the primaries. This will probably support the dissenting opinion of Justice White in the Newberry case, and establish the right of the Federal Government to take cognizance of primary elections. The ground is, that a primary cannot be dissociated from a general election in considering the rights of voters or the regularity of elections. This is also a real vindication of the rights of the colored race.

A STRIKING fulfillment of Dr. A. Kuyper's prediction that "the time is rapidly approaching when Roman Catholicism and Protestantism will be driven into the same camp to defend themselves against modernism" was furnished, when on April 3, the Rev. J. R. Cox, rector of St. Patrick's church, Pittsburgh, Pa., strongly defended the Protestant clergy against the imputations of Sinclair Lewis, in his latest book, "Elmer Gantry." However this book is aimed not primarily at the clergy, either Protestant or Romanist, but against Christianity. The author is evidently an atheist. This whole group are a common enemy of every form of Christianity and are uncommon only in their senseless, vitriolic, Satanic hatred of every form of religion.

THE OUTLOOK



Moral Frontiers

What the frontiers were to civilization a hundred years ago, unsettled problems are to Christian social ethics today. Correctly speaking, frontiers are the unsettled, unsurveyed, uncharted domains of a nation's possessions. For organized Christianity, they are the unsettled, unsurveyed and uncharted moral conditions, in which there is scant knowledge of what is right and should be final law, large areas of antagonism, small areas of agreement and a condition of more or less militant anarchy.

Imagine a situation like this. If the real settlers of the United States had landed at Mobile or Galveston, and begun to settle North America from that point, after establishing themselves they would have been confronted with different conditions on every sector of the circle of their outlook, except that narrow one through which they had come—the tropical conditions of the Mexican coast, the arid waste of Texas, and the semi-tropical eastern Gulf coast. As the circle grew wider this diversity of conditions would have multiplied. This greatly enlarged circle of frontier conditions is the moral outlook of organized Christianity today. As she masters and charts these frontiers today, her progress will be measured, as much as by her increasing number of believers. The closing chapters of the Book of Revelation portray an intensifying process, equally as much as it portrays an extension. It is our belief that the closing section of Chapter 16 is the present point of contact with that symbolical chart.

It is the purpose of this article to take a hasty glance at a few points on that ever enlarging circle of our moral frontiers. This glance must be more or less haphazard as viewed from the ground of inter-relation.

Look first at the realm of knowledge, and we ask but leave unanswered, these questions: What right has a teacher to present to an immature mind unproven hypothesis, as facts? What right have men to use fiction, cognate to facts as a means of securing action? Before replying, don't forget the Rathom defense in the Providence Journal as to his right to use lying propaganda. Is purely secular education ever right? Is it right to print and publish all the

news that is true? How far is it right to color news with subjective reactions? Has the government the right to keep its citizens in the dark as to international facts and its policies? Has a nation a right to teach history with a nationalistic bias for the purpose of cultivating patriotism? Have church or school authorities, or tax payers, or check writers the right to control education and if so, how far? So we might go on. In all of these questions there is large ground of antagonism and little agreement and few they be who can predict what the final law will be.

Just now, the fighting frontier is in the scientific sector of economics. Here it is the easiest thing in the world to ask questions, and the most difficult thing to get an intelligible answer out of the chorus of jangling voices. Is absentee landlordism, which makes real estate carry the support of two families instead of one, sound ethics? Has the time come to apply the same service ideal to all professions that is applied to medicine and the Christian ministry? Shall we insist upon this ideal for mechanical occupations, business, big and little, and investments. Has any individual, firm or nation, any right to secure virtual control of others by means of loans? Has any parasitic business any right to exist? Has any individual the right to grow rich by exploiting natural resources or natural monopoly? Is 100 percent profit per annum right? Has any organization the right to advance its members at the expense of other elements of the population? Is the man who gets something for nothing a thief, and should he be always so treated? Should hours and conditions of labor and wages be based upon competitive conditions, or the needs of the laborer and his family? Where is the pulpit, or professional chair, or editorial sanctum that can give an answer to these questions which will meet with any degree of approval?

Go into that larger field of political science, and we find the same maze of unsolved problems. Shall international law rule sovereign nations? In the same address recently in New Haven, Senator Borah, replies both with a "yes" and a "no" to this question and with apparently complete unconsciousness, of the inconsistency. Is there any such thing as absolute political sovereignty? Is the function of government to serve the people, or simply referee their struggle for existence? At the present time is armed insurrection justifiable in any nation on earth? Is it right for our country to carry the next to the largest military budget in the world, and then chide other nations for disturbing the peace by military preparations? Is our country following an entirely disinterested policy toward all backward nations? Must the flag follow the dollar into disturbed areas. Has a society or League of Nations any right to develop international law and enforce it upon other nations? Has a nation the right to enforce the moral ideals of the majority upon the minority? Is there anything in a nation's international relations that it has a right to exempt from the control of international law, our repudiated state debts or Mexican oil, for instance?

While in this particular domain of thought, suppose we examine our constitutional right to bear arms in the light of the present day commercialism in

manufacturing them, the ten thousand murders, and thirty thousand hold up's each year. In the lurid flashes of the machine guns of gang warfare and the use of gas and chemicals and disease germs in warfare, where is this supposed right going to take us by the middle of the century? Should the sellers of arms be held responsible for their misuse as the sellers of dangerous drugs now are? Should we make it a felony to possess deadly weapons that are of no use but to take human life?

But if bewildered by all these, take a hasty prospecting trip into the realm of marital affairs. What right has a man to assert control over a woman's person, because she has become his wife? Are the teachings of Christ debatable by Christians? Should men like H. G. Wells, or Bertram Russell, Judge Lindsey, or Dr. Slaton be allowed to flood the country with their anti-Christian sex ideas? Is scientific birth control right or wrong? Should there be a Federal marriage and divorce system instead of the present state system? Should the legal impediments to marriage such as age, health, mental capacity, moral character, and financial or earning ability be increased by law? And a score more of such questions might be asked.

Then scan the ethics of the professions. Should a physician be permitted to refuse his skill to keep alive a monstrous birth? Should he be allowed to impart a scientfic knowledge as to birth control to his patients. Should he be held in damages for using his professional knowledge to protect an innocent woman from the recklessness of a vicious patient?

Or with the lawyer? What right has he to work for the acquittal of a known guilty criminal? Has he ever the right to assist a client with his professional knowledge, to do a known wrong in evasion of the law, aimed to prevent it? Has he a right to ask large fees for services because the client can and will stand for it?

Again, has the school teacher the right to teach anything he believes to be false, just to hold his position, and because the hand that writes the checks, is lifted in command? Has he ever the right to put corrupting literature into the hand of a pupil, simply to make him think? Should the teacher be under civil service rules or a yearly contract as to the tenure of office? Should the schools ever become a political matter?

Or consider the clerical profession. Should a minister be subject to dismissal, for any and every cause, without complaint or trial? Should he accept fees for spiritual services? Is he ever justified in keeping silence on vital truths in the presence of error and prejudice? Is it honorable for the church to demand the longest period of training and erect an age limit after fifteen years of service, but put the retiring age twenty years later? Is a minister justified in making money on side lines?

One final area and we close. When a person is arrested for a crime, is it right to treat him as a criminal or as a patient? Should the police have the right and privilege of questioning suspects, except in the presence of a judge and a defending attorney? Is capital punishment right? Should juveniles ever be treated as criminals? Is parole right? Is pardon ever justifiable, except

to correct the mistakes of the courts? But we forbear.

Not one-half of these questions that have been and could be asked today, were ethical problems a century ago. Most of them have grown out of new knowledge, and new conditions, and doubtless our children and grandchildren will have as many and as difficult problems as we. But God grant that they be different ones, and not hold-overs from our indifference and moral incompetence.

It is bootless to say that if men have the love of God in their hearts, and love for their fellow-men they will think right and do right in all these matters. There are many such people on all sides of most of these questions, and they will do right only as those who see the right contend for it, until they convince a working majority, that it is right.

As we traverse in thought these varied frontiers, there comes to mind the words of the sage of Concord:

"Grieve as thou must o'er history's reeking page;
Blush for the wrongs that stain thy happier age;
Strive with the wanderer from the better path,
Bearing thy message meekly, not in wrath;
Weep for the frail that err, the weak that fall,
Have thine own faith, but hope and pray for all."

An Oracular Utterance

Elder Joseph Fielding Smith, one of the Apostles of the Mormon Church, writing in an official organ says:

"I do not believe that a man is saved in this life, by believing or professing to believe on the Lord Jesus Christ."

Yet this man is one of those who declare that the Mormon Church is divinely commissioned to complete the Gospel of the Kingdom. Put this along side of the Master's saying:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, shall not perish, but have everlasting life."

Then add to this the saying of John, in his second epistle:

"Whosoever goeth onward and abideth not in the teaching of Christ, hath not God."

No more conclusive evidence of the Satanic origin of this great American excrescence could be asked for, than this bold utterance of one of its proclaimed apostles.

Cost of Moral Warfare

One of the large economic leaks in our social system today, is the warfare of predatory, commercialized organizations, waged against the laws of our Christian nation. They not only spend millions of dollars in these campaigns, but compel patriotic citizens to spend as many millions in the defense of human rights under a Christian civilization. Among these organized foes of humanity are the motion picture producers, the National Association of Amusement Parks, the Association opposed to Blue Laws, the Association against

the Prohibition Amendment, and the American Association for the Avancement of Atheism. All of these, except the latter have some greedy, selfish, short-sighted commercial gain in mind. What the Atheists have to gain by it no mortal on earth can tell. Perhaps his Satanic majesty might make clear what part of his work they are doing. But that is scarcely likely.

Isolation Bearing its Natural Fruits

Not the least of the recognized causes of the Civil War was the isolation of the south. The lines of communication were east and west. Except by the Atlantic ocean and the Mississippi river there was scarcely any means of travel north and south. Under those conditions, misunderstanding and estrangement were the most natural results. With diverging interests and varying types of culture, this isolation easily bred distrust, suspicion and opposition, that finally blazed forth in secession and war.

We established exactly that sort of conditions in our international relations when Lodge and his crew of wreckers isolated the United States from the rest of the world, in the work of reconstruction and peace construction at the close of the World War. After nearly five years of the working of this policy, what do we find?

First that we have the second largest military budget in the whole world. We have a large and well organized section of the people who are clamoring and working for great enlargement of this annual budget. If one desires proof of this apart from the work of the Sixty-ninth Congress, let him examine the April number of the World's Work for this year. There he finds that eighty-nine out of the one hundred and eleven pages of reading matter, or three-fourths of it, are devoted to war. There is news about war and war preparation history of war, where the next war will begin and most vicious of all, is a story by Rear Admiral Fiske, on "How we shall lose the next war." In it he assumes that war with Japan is inevitable and draws on his imagination to describe a vastly improbable if not impossible conflict in which the United States is worsted. It is subtle glorification of war. The cover is a war cover, half of this material is made up of war pictures and throughout it is war propaganda. It is useless to say this was accidental and incidental, every well informed man knows that it is propaganda to cultivate a bigger military budget.

In the North American Review for March, the versatile cynical editor who doubtless is proud of the fact that he is one of the chiefs of the isolationists, writes in this disparaging way of peace efforts.

> "Disarmament is a noble ideal, no doubt. But the process must begin with the human mind and heart. When every nation practices justice and desires peace and has assurance that every other does the same we may dispense with armies and navies."

Or when the millenium comes will be time enough to take a few toddling steps toward peace conditions. In the meantime, never go near the water until you are assured that you can swim perfectly.

In his New Haven speech, Senator Borah burns incense anew to his fetish of absolute political sovereignty as the ideal of the whole world, and declares

that he will never give his consent to any kind of supervision for any nation, and in the same speech denies Mexico's right to assert that sort of sovereignty against the claims of Sinclair, Doheney and the Mellon interests. In this connection, announcement has been made of a drill mobolization on the Mexican border in Texas for the month of May, the biggest demonstration of the kind ever pulled off in peace times. Why on the Mexican border, asks the average peace loving, sensible citizen, seeing that we have a diplomatic discussion pending?

A leading news paper in March carried this news item.

> On the very eve of the League of Nations plenary session on disarmament which begins Monday, the United States has raised issues which prove disarmament an impracticable dream.
>
> There can be no effective ban on poison gas, war planes, the use of deadly bacteria or any form of chemical or aerial warfare. The official observations filed with the league secretariat by this country made this startlingly plain.
>
> Other objections have been raised, but those mentioned are enough to show how absurd it is to believe there can ever be any real disarmament along the lines now being followed. And, curiously enough, the pacific United States is the nation offering the strongest opposition.
>
> The League of Nations, which the United States refuses to join, offers the one possible chance of world peace, and that through framing certain fundamental rules of fair dealing between powers, rather than using any form of force, to prevent outlaw nations from violating these rules.
>
> Until the time comes when some such international cooperation is possible, world peace and disarmament will continue to be high sounding, but utterly meaningless phrases, however much we might like to believe otherwise.

"The Pacific United States" in view of all this seems to most of the world the acme of irony. In the March Fortnightly Archibald Hurd, writes in this puzzled vein.

> "Americans are convinced that they are the only people who are sincere in desiring limitation of armaments generally and naval armaments in particular, and they only are playing the game. Rich beyond the dreams of avarice, prosperous as they never were before, they are filled with vague fears and suspicions. They believe that they are the envy of the world, that they are hated because they have been fortunate and that at some time or other they will be attacked. They wonder if they have sufficient armed force, especially the navy".

Judging by all that men have to judge by, and if the men who have leadership at the present time represent the nation, this is correct. A fearful, suspicious, jumpy, gun toting nation, which is fast becoming the most dangerous nation on earth.

Had we been working in harmony with the rest of the nations within the League and the Court, there would doubtless have been a vastly different world today. When we accuse other nations of insincerity, and suspicion, and hatred toward one another, it is becoming more and more evident that we are imputing to them our own subjective states. It is becoming evident that if there is to be another world war, the blood of it will be upon the Senate, and the war clique of our own country.

Communist Sunday Schools

During the recent debate in the British Parliament on Captain Holt's Seditions and Blasphemous Teaching's Bill, it was brought out that there are in that kingdom, 110 Socialist Sunday Schools, with 6000 children, 1000 senior scholars and 1500 adults, enrolled. While the Labor Party opposed the Bill, they repudiated all sympathy for the teachings of this atheis-

tic, communistic, imitation of Christian organization. The majority of Parliament however, concluded that this attempt at poisoning the minds of children is inimical to the State, and that both children and the State should be protected from them. The Bill was passed to its third reading. One member, a Mr. Somerville, put his finger on the vital idea in this matter when he said that Bible teaching in the schools is the best preventive to be administered.

A Timely Convincing Speech

The historic address of the Elder Pitt Earl of Chatham, in British Parliament was matched by Senator Burton K. Wheeler of Montana, on March 3d, in his defence of the Mexican Government and his arraignment of the course of Secretary Kellogg, in his Mexican policy. It is tremendously humiliating to read such things of one's own beloved country and its government which we fain would respect and support, but Senator Wheeler makes his case. It would be well for every voter to ask his Congressman or Senator for a copy of this address as it appears in the Congressional Record. It puts a different content of meaning into President Coolidge's curt, "We have nothing to arbitrate." He must have meant, that we have no case that we would be willing to take before a tribunal of International Lawyers. More than ever, we are mystified at the refusal to renew the smuggling treaty, but are loath to accept Senator Wheeler's charge that Secretary Kellogg is trying to bluff the Mexican government into a blanket validation of all the claims of American citizens, whether they are good or bad. This seems the most critical time for many years in our dealing with Latin America. If we fail to do justice to Mexico, we shall lose the confidence and friendship of the whole of Latin America. During recent weeks the cry has been raised, "But what of justice to American investors?"

If the claims of Doheney and Sinclair in Mexico, are what the Supreme Court has recently declared them to be in the United States, a term in a Mexican prison would be about justice.

One thing stands out clearly, "If we are not willing to trust the Mexican Courts, as soon as justice is denied we should go to Court. But to condemn Mexico for doing in her way, precisely what we have done and are doing in our way, is not a thing our children will boast of. We need to heed Senator Borah's words, "God made us neighbors, let justice make us friends."

A Challenge to Progressive Christianity

While we do not always accept everything which the Federal Council of Churches of Christ in America puts out in its pronouncements, and are rather glad that the large denominations will not allow them to speak for them on any subject officially, until the supreme law making body of the denomination has passed upon the specific matter, yet we believe that they are fulfilling a real and valuable function to the whole body of Christ in America. They are one type of pioneers in ethical application of Christian principle. The one trouble with its active leaders is, that they seem unable to carry with

them into these newer realms of idea that essential unity of view which identifies their convictions with the known teachings of Christ. They have adopted the language of Ashdod and try to make conservative Christians recognize essential Christianity in this strange speech. We have less sympathy, however, with that panicky reactionism, presented by Representative Arthur M. Free, of California, who in the closing days of the Sixty-ninth Congress introduced a resolution asking for government investigation of the Council, as an organization inimical to the life of America. All that it threatens in America's life is the reactionary, war making, exploiting, backward looking programs of that sort of people. The safest attitude is to regard these men as extremists, as Wm. Lloyd Garrison, or John G. Wooley were in their day; seek for the elements of truth in their positions; make each his own application in the light of Scripture principle, and wait for these timid souls to catch up as they will in the course of time. Doubtless, we National Reformers seem as much extremists to them, with our insistence on the formal recognition by civil governments, of the authority of Christ, as they seem to men of the Free stamp. While as we have said, we do not always agree with these men, yet some of them are well described by Lowell's lines:

"They are men of present valor, stalwart old iconoclast's,
Unconvinced by axe or gibbet that all virtue is the Past's."

Neither axe or gibbet has been applied yet, and let us pray God that they never shall be in this our beloved America.

A Wise Veto

Very wisely we belive, President Coolidge vetoed the act of the Philippine Legislature submitting to a vote of the people of those islands the question as to whether they desired immediate independence. The President's reasons as given were:

1. That the measure was unfair in its requirement of a yes or no vote without any qualifications. In this way it would make it impossible for a large number of the Philippinos to vote.

2. That it was not in proper form, namely a petition to Congress, to grant this.

3. It would result in useless expenditure of money and futile agitation.

4. To deprive the islands of the preferential tariff would at the present time ruin them economically.

5. That the islands still need the protection of the United States.

6. There is no guarantee in sight for peace between the Christian and non-Christian elements of the population. One of the ideas that is growing in this country is that the time has come to place the government of these islands under a purely civil government and take away the hand of the War Department. The second is, it is high time to develop a definite plan for the future as to how and under what conditions these people shall receive their complete independence. So far there is not even the shadow of agreement as to how we can do this, and little as to the conditions under which it would be wise.

Contributed Articles

Moral Reaction

By William Bullock

When Jesus had completed the calling of His twelve disciples He gave them power and a commission and with them, an ominous intimation of the reception they would meet in the world, the experiences they would be required to endure, and the varied results of their ministry.

By master strokes He set the spirit and character of their service in the environment of resentment, hate and opposition, and of the discord which their work would create. In repeated antithesis (as, your peace—shake the dust, sheep-wolves, Light-darkness, Master-Beelzebub, in the ear-on the housetops, peace-sword,) the Master drew the picture of the opposing spirits and their antagonistic impulses. The position of the disciples would be as sheep among wolves requiring that they be wise and harmless, but withal wide awake, fearless and persistent. Their ministry would operate, boomerang like, with a recoil of hate, persecution, torture and death. Their word would create discord and would rupture the most intimate and sacred relationships of life.

Expect reaction, said the Master. Think not of peace, but of division, of a sword. If He, the holiest of the Holy, was named Beelzebub; if His words were charged with sinister meaning; if His blessings were attributed to Satan, what of them and theirs? It is enough that the disciple be as his Master, and the servant as his Lord. Reaction will surely come, for "I came not to send peace, but a sword." This is the inevitable price to be paid down in endurance by every man who makes a step forward.

Jesus here enunciated the moral reaction which followed His own ministry as well also, the struggle of the ages between the forces of good and of evil. His ministry expressed compassion for the suffering and the needy, and inaugurated acts and processes of relief. It contained also the scourge and scathing rebuke, and tears. It was eminently reactionary for He read and condemned the sin from which much of the suffering sprang. He elicited envy from false teachers and leaders into whose sphere He obtruded; whose corruption He exposed; whose power and influence He destroyed; the source of whose ill-gotten gains He struck, and whose sacrilege of holy things for personal ends He denounced with holy ire.

He tore down the barriers of race, class and circumstance, and levelled human interests. He created a circle of human brotherhood based on love and unselfishness. He challenged sentiment and violated custom when He ate with publicans and sinners and defended His course in the stories of the Lost Sheep, the Lost Coin and the Prodigal Son.

He knew human nature at its best and at its worst. He knew its supreme value and its glorious possibilities. He knew also the tenacity of selfishness, prejudice and power. He knew, too, human history and was acquainted with the moral reactions of the past, from the club of Cain to the sword of Herod; of all the righteous blood shed upon the earth, from the blood of righteous Abel to that of Zacharias, whom they had slain between the temple and the altar.

Jesus expected no exemption—rather He foresaw that in Him should centre the climax of hellish hate, and that against His Name should concentrate all evil forces, since in His Name would centre all redemptive force.

The forces are at work and the fight is on. Out of His ministry the Christian church and, under its wings a legion of agencies have developed to ameliorate human conditions and bless human life, to destroy vice and to crush malignant institutions that restrain human freedom, corrupt character, and that take spoil of blood for gain.

And these evil forces are Legion, for they are many. There is no feature of life, character, circumstance, unassailed. There is no righteous element, no saving ministry, no benevolence nor philanthropy but finds itself keenly opposed by the rulers of darkness, by spiritual wickedness in high places, clothed in flesh and blood, crystallized in human institutions, preying upon blood for wealth, gloating over human wreckage. Who would be blind to the urge of the underworld or insensitive to the reign of crime; to the fact that our country, with one million addicts to narcotics exceeds the rest of the world; that the American people use 36 grains of opium per capita per annum; that social vice is alarmingly rampant and that social disease is eating the vitals out of our life; that 60 percent of our manhood reaching maturity annually is socially disordered; and that the scarlet woman composing an army of vice somewhere between 200,000 and 500,000 of our population adds strength to the institution that sows seed for future suffering, produces mental degeneracy and criminal citizenship; that the institutions for public amusement and entertainment some of which are characterized as "moral scavengers, filth producers, products of moral leprosy and vulgar incarnations of impurity" are touching daily twenty millions of our coming generation; that there is a growing stream of vile literature in which there is "more apprehension for the future than in any other single symptom in America today"; that determined assaults are continually made upon the American Sabbath; that lawlessness in relation to the Eighteenth Amendment has resulted in 177,000 arrests in three years terminating in sentences that aggregate 7000 years of imprisonment; that home life is deteriorating; that two million married women are engaged in gainful employment to the moral detriment of the home; and that, finally, but not exhaustively, fifty-eight millions of Americans are not identified with any church or religious institution, and twenty-seven millions of American youth under twenty-five years of age receive no systematic religious instruction.

Just as the personal opposition to the ministry of Jesus centered and received its strength in the institutions of Judaism, so many of these evil conditions today are not merely aggregates of scattered individuals, but are the operations

of organized groups which, to fatten themselves upon their prey, debauch their victims, and seek to perpetuate themselves through legislatures and instruments of law. And their arguments are not new. Frankness and independence are emphatic elements of modern life, perhaps as never before, but the resentment against the imposition of moral codes, the propaganda to counteract better influences, and the demand to be let alone is old as the race. Devils always cried out: "What have we to do with thee"? "Let us alone." There were always those who as in the days of Job said to God: "Depart from us, for we desire not the knowledge of thy ways." And today the church is dangerous, by Congressional suspicion which furnishes one of the finest recognitions to the fact that with increasing force and widening reach the Christian forces are bringing to bear their gathering might on the real problems and actual conditions of life; that Christianity has become really dangerous to invested interests and human exploitation, and that the united consciences of Christian people are exercising a power that has too long been denied them. A recent utterance declares the sentiment of the hour: "The day is past when any realm of our economic, industrial, social, political or international life will be regarded as outside the sphere of the responsibility of the church."

We must not, we will not let them alone. Wise, harmless but wide awake, fearless and persistent, regeneration and reform shall proceed, shedding light, thundering against the evil thing, weeping over the erring and those who know not the day of their visitation until all things have become new. With God upon His throne leading, as in all the course of history, upward; with the church invested with the Word and the Spirit of power; with the capacities of the human heart created and constructed for moral excellence; with the destructiveness of evil as its testimony against itself, and with the beauty of moral excellence speaking out its own appeal, victory over evil must be won, the gates of hell cannot prevail. The sword must be broken. Peace shall reign, for "the kingdom of God is not meat nor drink but righteousness, peace and joy in the Holy Ghost.

The Reverend Charles Scanlon D. D.L. L. D.

Extracts from a sermon preached by Rev. William L. McEwan, D.D., at the funeral of Rev. Charles E. Scanlon, D.D., Secretary of the Department of Temperance and Moral Welfare, in the East Liberty Church, Pittsburgh, Pa., March 23, 1927.

Down through the ages, in every generation, there have been good soldiers of Jesus Christ, who had not counted their lives dear unto them, "so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus Christ to testify the gospel of the grace of God." There have been others besides those first disciples who, by their boldness, have compelled the world to take knowledge of them that they have been with Jesus.

Among the bravest and most unflinching in devotion to truth and duty, of the servants of Christ, whom I have known, I would unhesitatingly place Dr. Charles Scanlon. Of Protestant Irish stock, reared in the hills, he grew up a sturdy, strong man, physically, mentally and morally.

After graduating from school and college, he spent ten years as pastor, teacher and lecturer. He was recognized as an independent, forceful man with a message which he did not fear to speak.

In 1902, he was nominated for Governor of Minnesota on the Prohibition ticket. A friend, who lived in that state at that time, told me that Dr. Scanlon was under no delusion about conditions, and had not the slightest expectation of being elected; but that for the purpose of bringing the question before the people, he traversed that state from end to end, and visited every county, and was the most tireless, exuberant and popular speaker in the campaign. The result of the campaign was the sowing of seeds that afterwards produced a harvest.

In 1904, twenty-three years ago, he became an officer of the Temperance Committee of the Presbyterian Church, and has continued in that relation until he became the Secretary of the Department of Temperance and Moral Welfare of the General Assembly's Board of Christian Education.

Four times he was appointed by different Presidents of the United States to represent this Government in International Conferences held in Europe. Nationally and Internationally his influence and reputation were growing.

In Pittsburgh, the city in which he made his home, he was respected by all men as a fair, honorable, uncompromising fighter in the cause of righteousness. Among his brother ministers, he was honored and trusted as few men are, for his sanity, and good judgment, and sense of justice, and his consistent, fearless, uncompromising standing in his lot and meeting the obligations of his office.

Dr. Scanlon had to make important decisions upon his own responsibility in times of great crisis. He had to speak on questions that divided political parties and disrupted individual households. He had to be a leader, often knowing that he was in the minority, against tremendous and powerfully entrenched forces.

First of all, and always, he was a faithful minister of the gospel of Jesus Christ. He never forgot this responsibility, and he maintained the strictest standards of ministerial life and conduct. He was a man of prayer, and his closest friend informed me that Dr. Scanlon once told him that he began each day's work with the prayer that he might be kept from a censorious spirit, which would be his great temptation. He was a faithful student of the Word of God, which he held as his only infallible rule of faith and practice, and which he loved to preach. Denied those comforting helps which come to the pastor of a church, in the fellowship of those who are co-workers with him in the kingdom, realizing that he must stand alone in many of his responsibilities, he learned to seek and find help in the closer fellowship of the Lord whom he served. Sometimes he was like an Old Testament prophet, delivering a message that he knew men would not heed. These experiences did not embitter him and sour his disposition. Rather they made him more patient and considerate and gentle in his judgments of men.

He was fair in his fight for righteousness. He was courteous and patient with those who criticised his work. He had a winsome spirit—a wholesome nature—that would not permit him to cherish a grudge. He was always loyal

to the Word of God, and to him its promises were real and personal, and upon them he rested with confidence.

When Valiant, in Bunyan's Pilgrim's Progress, received his summons, he said: "My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles who now will be my reward."

"So he passed on, and all the trumpets sounded for him on the other side."

The Sordid Story Of Prohibition

By Effie Estella Baker

One who wants a good laugh should read a certain brief filed with the Senate Committee on Prohibition. The wets who were responsible for this brief made a real contribution to the fund of American humor. It was incorporated in their demand that Wayne B. Wheeler, general counsel for the Anti-Saloon League, be recalled to the witness stand that he might be questioned concerning contributions made by John D. Rockefeller, Judge Gary, and others in "big business," seeking to establish the alleged fact that subsequent to these bequests all anti-trust prosecutions ceased, and likewise that all denunciation of combinations of capital in restraint of trade had been dropped by political leaders who had been the principal agitators, inferring that these Congressmen were now on the payroll of the Anti-Saloon League.

After an impassioned plea to call in all these men for an examination, the author of the brief rises to a rhetorical climax that is artistic if not convincing. "Let us have the whole story of prohibition propaganda and prohibition politics as well as the sordid story of prohibition itself."

"Sordid story of prohibition!"

Investigation brought from the dictionary these definitions:

Sordid—(1) Of, pertaining to, or actuated by a low desire for gain; mercenary.

(2) Of degraded character; vile; base; squalid.

Even granting that possibly some unworthy persons may have enrolled under the prohibition banner for their own personal monetary gain, can any less be said of the other side? Why call upon present day Congressmen, presumably in the pay of the drys when they have neglected to do the same for those who so long served the wets? It is late in the day for them to be showing initial signs of squeamishness as to who is bribing legislators. If Congressmen will no longer take wet money, is it not just a trifle inconsistent to start talking about it now?

The fact remains incontrovertible that the wet element has defied not only every restrictive statute, but also likewise every law of decency and common welfare in a manner exactly fitting our dictionary definition.

Possibly those wets who have tried to discredit the motives of those enrolled in the Anti-Saloon League fail to see the humor of their tragic appeals for justice and right, but we who do see it can well afford to laugh. Ridicule is

one of the most potent weapons to use against false accusations and insincere evidence. At times denial amounts to little or nothing. Serious as is this question, we can well afford to laugh at such ridiculous claims and accusations as are now being put forth by those who have always been opposed to law enforcement.

When they talk about the sordid story of prohibition, they should be reminded they are looking in the mirror, and not through the open window.

Sordid means actuated by a low desire for gain. If ours be low desires, it must be admitted that they are low only in the sense that they constitute the foundations upon which human happiness and human welfare must rest—the desire that all may have the fullest, truest chance at living a clean and wholesome life.

Only one who was deaf, dumb, and blind, and feeble-minded as well, could fail to see prohibition coming fifty years ago. The death warrant of the saloon was signed when the first railroad company ordered their train crews to let booze alone. From that moment it ceased to be wholly a matter of sentimental and religious appeal; it became even more largely an economic question.

Perhaps a mistake has been made, as some say, by a let-up in education since the death warrant was executed through the Eighteenth Amendment and the Volstead law, when educational forces were all turned to enforcement. If so, that is easily corrected, but we will always find it expedient to give first the emergency treatment and take care of the chronic ailments when the emergency has subsided.

The demand for the *expose* of the whole sordid story of prohibition is evidence of the beginning of the end of the emergency since the enemy is hard put to it for adequate ammunition for his popgun fusillade against the solid masonry of legislative and constitutional defence of American manhood and womanhood.

The sordid story of prohibition! Indeed!

The Control Of Crime In The United States

Charles A. Ingraham

The prevalence of crime is engaging the attention of students of sociology, and good citizens are exercising themselves to find if possible some means of correcting the deplorable condition which prevails throughout the country. A National Crime Commission has been organized, and the American Bar Association is formulating a criminal code which will be offered to the legislatures of the various states for consideration and endorsement. In the mean time, throughout the country more stringent laws are being enacted and a vigorous movement is on to check the prevailing tide of criminality.

I fear, however, that the discussion of this pressing question has been too exclusively regarding secular means of control, to the neglect of religious sources. All the laws and regulations that may be framed will not stem the flood of crime and immorality unless there be behind them the ethical and

spiritual power of the Church. National potentiality rests ultimately upon Christian faith, manifested in the home, the Church and the school; if in these institutions pure and undefiled religion be ignored, the mere passing of bills by legislative bodies will not of itself achieve the desired reformation.

The crime situation, moreover, is a far deeper and more complicated one than we might at first believe, for criminals exist in all classes of society, from the lowest to the highest. Ordinarily we list as culprits only those brought before the bar of justice, or who are confined in jails and penitentiaries, but it is probable that as many or even more are moving about with perfect freedom. In the company will be found financiers of corporate crime, municipal office holders who protect evil-doers for a price, purveyors of vile literature, purchasers of boot-leg liquors, employers of child labor, owners of unsanitary tenements, neglecters of safety appliances to dangerous machinery, and other like guilty persons who might be named. And it is a question whether these are not lower in the scale of morality than the common criminal, who, without wealth and position, at least has the courage to defy the law, to assume the risk of being shot down or lodged in jail, with a brand forever upon his reputation.

In considering the subject of the increase of crime, it should be mentioned that the higher the civilization we attain, and the more sensitive to fraud and injustice we become, the more numerous will be the laws enacted to control the same, and hence there will ensue a multiplication of infringements, compared to those of a more primitive development of society. Many misdemeanors which at no very remote time were considered trifling, are today under the ban of law. Modern inventions, like the automobile, and the numerous elaborations of science, as sanitary advancement, and the general improvement in life and manners, have brought in a host of laws and regulations, and have greatly increased the number of arrests, fines and the business of courts. These facts should modify somewhat the unfavorable outlook upon the crime situation of the day.

The clearest, briefest and yet the most comprehensive setting forth of the subject of the status of crime in the United States and the best means for its control, which I have found, is an address of Stephen S. Tuthill, past president of the King's county jurors' association, Brooklyn, N. Y., and read before the Society of Medical Jurisprudence, New York, on October 12, 1925. It was published in the *Medical Times,* of New York, June, 1926. I quote some of the pregnant paragraphs from this paper:

"The criminal situation in the United States, so far as crimes of violence are concerned, is worse than in any other civilized country."

"There has been since 1890 a breakdown in our homes, in our schools and in our churches, and besides, a marked tendency has manifested itself in this country to protect the criminal instead of society."

"Judge Alfred J. Talley, of the New York Court of General sessions, says: 'The country is suffering from an indictment which proclaims it to be the most lawless country on earth. Judge Marcus Kavanaugh, of Chicago, says there are 135,000 murderers at liberty in

the United States'."

"One of the citizens' advertisements in the Brooklyn Eagle tells us there are 160 murders in New York to only ten in London; it also tells us that out of every ten murderers in London, seven are hanged, and that out of every 160 in New York City, only one is executed. The situation is worse, I am told, in other cities; for example, Chicago, St. Louis and Memphis. Crime is decreasing in England and increasing in the United States. Why? Because in England laws are made to be enforced, and they are enforced."

"Literally, thousands of Federal statutes, hundreds of thousands of State laws and millions of ordinances exist in this country today, so that it is impossible for anybody to know whether he is legally right or wrong."

"Let us examine some of the contributing causes in America's crime problem and see whether or not we have an individual responsibility in the matter:

"(1) Lack of parental authority: The first thing we should do is to re-establish the American home, wherein the father and the mother are the high priest and the high priestess. Discipline, respect and courtesy are conspicuous by their absence in too many homes."

"(2) The lack of respect for religion: Our churches are asleep at the switch. To prevent crime our churches must reach the children, and in reaching the children they will reach the home."

"(3) Lack of respect for law: There are altogether too many laws, and an alarming tendency on the part of our citizenry to choose the laws they will obey. It is an axiom that a child not reared to obey the law of the home is very likely not to obey the law of the land in after years."

"(4) Lack of law enforcement: We find a marked tendency on the part of our officials to enforce laws according to popularity, rather than under their solemn oaths to enforce all laws."

"(5) Lack of respect for the Courts and Juries: The American jury system is the back-bone of the law. Jury service is the greatest service which a citizen can render his country in time of peace. But our jury system is sadly in need of stiffening. In some of our courts, race, creed, color or politics govern the decision of the jury. County Judge Taylor, of Kings county, N. Y. (includes Brooklyn) has said he believes that two out of three acquitted in his court are guilty."

Under this division it is pointed out that the exemptions for jury service in this state are too many, and that for this reason many of our most intelligent and worthy citizens are excused from this important duty. Among the list I find clergymen, pharmacists, attorneys, editorial writers, reporters, office holders, and many others who in private affairs provide for emergency absence, but in an important public matter are given indulgence.

"Judge Talley has well said that the criminal has no fear of the law for two reasons: First, he knows the average juryman is reluctant to convict on the evidence submitted. Second, he has a better time in Sing Sing prison than out of it. He is entertained in an $8,000 theater; he enjoys bsaeball playing on Saturdays and Sundays; and he works but three and a half hours a day. Sing Sing prisoners, between January and June, 1924, spent $56,000 for food purchased outside the prison fare."

The parole system is severely heckled in this paper and the folly is pointed

out, of remitting large portions of the time to which prisoners have been sentenced. Those who have been afflicted with diphtheria or other contagious diseases are quarantined until safe to go among the people, but hardened criminals are permitted to go scott free. "If it takes twelve men to put a man in jail, why should it not take twelve men to free him before the end of a definite term?" The general practice of bailing thieves and gunmen, thus giving them free rein to continue their criminal habits, should be curbed. There is no doubt that professional bondsmen serve these dangerous persons, looking for their reward from the proceeds of robberies and holdups from the criminals ere their cases are brought to court.

As remarked before, it is the Church which must assume the responsibility in this crisis. In every department of its work it must emphasise the need of ethics as well as of faith, which without works is dead. Something more than soft-pedaled preaching is called for—the spirit of Savonarola is in demand to smite with a tongue of flame the crimes and immoralities of the day; for the criminal fraternity is not confined to the lower strata of society, but veneered and gold-plated culprits are sitting in our houses of worship and contributing to their support. The vulgar, lowlived hold-up men are acquainted with this fact, and excuse themselves. To sort out the evil-doers, without discrimination, and to brand all alike before the bar of justice—this is truly a mighty task! Is the Church equal to it? I am reminded of the words of an eminent New Englander, who, as a supposed compliment, wrote his pastor, "I can testify that in all the years during which I have attended upon your ministry you have never aroused a single resentment nor for one moment disturbed the perfect restfulness I have always found in your preaching."

There is every reason, however, for the Christian Church to take courage; when we consider the wonderful progress it has made in eliminating crime and immorality, as portrayed in Brace's "Gesta Christi," our belief is confirmed that the present prominence of evil-doing is transitory and will certainly be successfully met and controlled. Already the dormant ethical worth of the people is rising to the occasion.

In turning to the discussion of means for the restraint of crime, it should be considered that it is a symptom, and not the disease itself. It would be folly for the physician to administer a variety of drugs for the alleviation for the several manifestations, and neglect to prescribe the proper one for the source of the affection. Again, just as medical fads come and go, so it is in the field we are dealing with. Not more than fifteen years ago it was held by prominent writers on penal reform that: Our first consideration is not the crime, but the criminal. Punishment is only a by-product of our judgment. The reclamation and rehabiliment in character of this erring member of the household is first and dominant in sentiment, and must finally determine our treatment." Until recently this idea has prevailed among sociologists, on the bench, and with superintendents of penal institutions, but it was found that this liberal and humantarian course was all in favor of the criminal,—that he did not respond satisfactorily to the lenient treat-

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EDITORIAL

Types Of Pioneers

As pioneering days recede more and more into past history and writers like Zane Grey and Robert Service, cover their memory with a glamour of romance, we are sometimes in danger of forgetting what manner of men these pioneers were.

Memory and historical research have impressed upon us that there were three types of frontiersmen. These types were easily distinguished and in their worth while achievements, were as far apart as the antipodes.

The first was the essentially lawless type. They included the gunman, bandit gangs, rustlers and parasites, and also such men as Ralph Connor's Old Timer, who was fundamentally a harmless hermit and simply wanted to be separated from all law and civilization.

Opposed to these were the men and women who carried with them into the wild free life of plains and mountains, a conviction of fundamental right, a love of lawful liberty, an admiration for order, and a desire for peace and security. They were the men and women who wrought the miracle of the nineteenth century, the settling of a vast continent.

Between these classes were a considerable number of negative souls, who were easily led into either of the former classes. What they were, depended upon who their neighbors happened to be.

In that age-long process of conquering the new areas of moral obligation, there are the same three types easily discernible. There is the lawless type, who know no law but their own innerselves. Into every new condition that growing knowledge forces them, they refuse to carry anything from the past. They may be harmless moral hermits, like Elbert Hubbard, or moral gunmen like H. L. Mencken, or Joseph Lewis, or H. G. Wells. They may be modernist thinkers who anathematize all external authority, or they may be simply egoists who want to feel that they are "monarch of all they survey." But, one and all, they treat the Word of God, the words of Jesus Christ, the customs conventions and laws of the past as Kipling's sailor on his way to Asia, who sang, "We're past the Suez canal, and the Ten Commandments." In the final establishment of what is right and good and permanent in human welfare, these people play about the same role as the lawless Forty-niners did in the settlement of America.

We have also the second type. They felt cramped by conventional views and established customs of thought. They, like children, looked at the gap in the hills and the long purple edged ridge of social conventions and wondered what lay beyond. As soon as possible, they set out to see. They re-surveyed accepted views and recast hitherto unquestioned definitions; they sought new points of view from which to gaze on old scenes. With new, but imperfect

knowledge, they plunged into the great open spaces of truth and obligation. But always, they carried with them the sense of the validity of age old and fundamental verities, and ever there is present with them the ambition to reduce this new domain to the same order, only larger and freer; to make it a more wonderful domain of the Fatherland they left; to re-establish all that was good of the old, in the vaster regions of the new knowledge and new occasions and new duties, while they marched to the tune of the words,

"New occasions, teach new duties, time makes ancient good uncouth,
They must upward still and onward, who would keep abreast of truth."

They also steady themselves with the undertone,

"Truth is eternal and he who spake the truth of old,
Reveals what needs no change, but only wider fields."

Such are the pioneers represented by John Calvin, Dr. Kuyper, Lord Kelvin, Wm. Wilberforce, Dr. Rush, Henry Ward Beecher, Frances Willard, Abraham Lincoln, David McAllister, Woodrow Wilson, Ramsey MacDonald, Harriet Beecher Stowe and Phillips Brooks. It is such men and women and their counterparts of tomorrow, who will establish in the future, the larger, more glorious realities of the Kingdom of Christ on earth.

Between the two, are a restless, dissatisfied class, who are too cautious for the one and too shallow for the other, as the influence of dynamic intellects of either class come to bear upon them they waver. These are the minds that by their oscillation account for the vibratory progress of all reform movements.

It is the second class that we should appreciate, and encourage; with whom we should ally ourselves whatever be their particular field of endeavor. Men of pioneering minds but whose motto is, "Test all things, and hold fast to that which is true and good;" men who rather than lose touch with age old, tried and proven truths, will wait a day in securing the new, in the assurance that it will be more glorious in its unity with the old. It is such men that the National Reform Association is seeking to bring out and develop. Men who believe that the sovereignty of Christ is the only principle of authority that will make any age or civilization worth while, who believe that reducing the achievements to conformity to His will is the only objective that makes any conflict worth fighting.

The Control Of Crime In The United States—Con. from page 23

ment. It was discovered that the denizens of the under-world, like wild beasts, generally refuse to be tamed. Today, a stern procedure is being adopted and the more dangerous and incorrigible criminals are treated accordingly.

It is the disease, to repeat, that the Church is to assail. If a malignant growth exists, the correct treatment is to cut it out. Such is the condition in the United States today, and such is the demand. The Church must assume its duty as a surgeon, as it has done several times before in our history, the removal of slavery having been one of its famous, capital operations. The cutting should be done without an anesthetic.

Devotional Page

Christ A Sin-Offering For The Nation

W. J. Coleman

Commentators seldom touch political philosophy, even when the text opens the way for the presentation of the manner in which God deals with nations. An exception is found in the commentary on Leviticus in the Expositor's Bible series, written by S. H. Kellogg. In his comment on Lev. 4:13-14, we find the following:

"With the sin of the high priest is ranked that of the congregation, or the collective nation." It is written: "If the whole congregation of Israel shall err, and the thing be hid from the eyes of the Assembly, and they have done any one of the things which the Lord hath commanded not to be done, and are guilty, then the Assembly shall offer a young bullock for a sin offering."

Thus Israel was taught by this law, as we are, that responsibility attaches not only to each individual person, but also to associations of individuals in their corporate character, as nations, communities, and—we may add—all Societies and Corporations, whether secular or religious. Let us emphasize it to our own consciences, as another of the fundamental lessons of this law: there is individual sin; there is also such a thing as a sin by "the whole congregation." In other words, God holds nations, communities—in a word, all associations and combinations of men for whatever purpose, no less under obligation in their corporate capacity to keep His law than as individuals, and will count them guilty, if they break it, even through ignorance.

Never has a generation needed this reminder more than ours. The political and social principles which, since the French Revolution in the end of the eighteenth century, have been, year by year, more and more generally, accepted among the nations of Christendom, are everywhere tending to the avowed or practical denial of this most important truth. It is a maxim ever more and more extensively accepted as almost axiomatic in our modern democratic communities, that religion is wholly a concern of the individual; and that a nation or community, as such, should make no distinction between various religions as false or true, but maintain an absolute neutrality, even between Christianity and idolatry, or theism and atheism. It should take little thought to see that this modern maxim stands in direct opposition to the principle assumed in this law of the sin-offering; namely, that a community or nation is as truly and directly responsible to God as the individual in the nation. But this corporate responsibility the spirit of the age squarely denies.

It is not strange indeed, to see atheists, agnostics, and others who deny the Christian faith, maintaining this position; but when we hear men who call themselves Christians—in many cases, even Christian ministers—advocating, in

one form or another, governmental neutrality in religion as the only right basis of government, one may well be amazed. For Christians are supposed to accept the Holy Scriptures as the law of faith and morals, private and public; and where in all the Scripture will anyone find such an attitude of any nation or people mentioned, but to be condemned and threatened with the judgment of God.

No graver sign of our times could perhaps be named than just this universal tendency in Christendom, in one way or another, to repudiate that corporate responsibility to God which is assumed as the basis of this part of the law of the sin-offering. There can be no worse omen for the future of an individual than the denial of his obligations to God and to His Son, our Saviour; and there can be no worse sign for the future of Christendom, or of any nation in Christendom, than the partial or entire denial of national obligation to God and to His Christ.

Yet Dr. Kellogg fails to add that as the offering for sin here as elsewhere is a type of Christ, the atonement wrought for the congregation or nation is a type of the atonement wrought by Christ in His death for congregations and nations, and that the forgiveness here accorded is a type and an assurance of the forgiveness given by the Lord Jesus Christ to a repentant congregation or nation. We may not stop with national responsibiliy and not go on to national faith, repentance and forgiveness.

Bringing Out New Models

"Every scribe, who hath been made a disciple of the kingdom of heaven, is like unto a man who is an house-holder, who bringeth forth out of his treasure things new and old."

Under the former dispensation, the scribes were the custodians of the oracles of God. They kept the scrolls, preserved them and as they began to wear, recopied them. When Christ came, these men had a new task, namely, to incorporate His words into the Scriptures. As teachers they must bring to the people both. Many continued to do this until after the death of the apostles, then that phase of divine enlightenment terminated.

The process of widening and deepening the knowledge and morality of God's people still goes on. However weak we of this age may be in comparison with great leaders of the past, it still is true that

"A dwarf on a dead giant's shoulder sees more,
Than the live giant's eyesight availed to explore."

And it is quite necessary for him to shape his course by what his own eyes see, rather than by the giant's vision. It is quite possible for us to see more clearly the obligations of democracy than Paul did when he wrote his epistle to Philemon, and to have a higher ideal of conduct and its bearing. We know this generation has a higher ideal of the standards of health and the obligation of the rule, "Do thyself no harm." We know that our ideals of service are nobler than former generations possessed. We know that we have sloughed off many things which were regarded as virtues by the past. We know also

that many of the moral problems with which we are confronted, were unknown to them. Factory labor for children, conditions in mines, in motoring, in commercial loans, installment buying, the use of tobacco and a hundred other things that might be mentioned, which are fundamentally moral problems were never known or mentioned by writers of the Scriptures. Has the Bible then become an obsolete book? By no means, but to fashion the ideal of Christian conduct means more than the literal application of one of the Ten Commandments, or even the ringing words of the prophets, or the Christ.

There are certain spiritual principles in God's word, which are empty of meaning except as they are applied to concrete examples of conduct. They are something like the algebraic formula, $a + b = x$. Until we have put a concrete number into a and b it is meaningless; but as soon as we write $a = 2$ and $b = 3$ it becomes an easily comprehended sum in arithmetic. Among these principles are the following:

"Whatsoever ye do, do all to the glory of God." I Cor. 10:31. "As ye have opportunity, do good unto all men." Gal. 6:10. "If any man would come after me, let him deny himself and take up his cross and follow me." Matt. 16:24. "Whatsoever is not of faith is sin." Rom. 14:23.

These are generalities but the moment we take up a specific item of conduct, like reckless driving for instance, it becomes a concrete problem of conduct granted, perhaps that no one is endangered but ourselves; but put into either of these formulas, these questions:

Is the God of law and order honored by such conduct? Is it worthy of our relationship to Him who came to seek and to save? Does the example of it do good to those younger than we? We have skill and take small chance, ought we to sacrifice the thrill of it for the sake of those who have not? There is a doubt as to its being right, is it therefore wrong for me? Out of that mental process, the Bible will fashion a new ideal of caution, moderation, courtesy and solicitude, for the welfare of others that is so necessary to reduce the death toll of the motor today.

Every Christian is under obligation to Christ and His cause, to bring to men not only the words of Scripture, but up to the minute set of moral ideals cast in the mould of these spiritual principles.

Conventional morality is to accept the work of a past generation in this field and live by it. A natural morality is one that is shaped by the laws of nature, our knowledge of them impelled by expediency. A Christian morality is one that in the light of nature, is shaped by these Christian spiritual principles, warmed by the spirit of love for God and man.

The true ambition for the Christian as he confronts these changing moral problems, is expressed in these words:

"I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
Lord, plant my feet on higher ground.

I want to live above the world,
Though Satan's darts at me are hurled;
For faith has caught the joyful sound,
The song of saints on higher ground.

I want to scale the utmost heights,
And catch a gleam of glory bright;
But still I pray 'till heav'n I've found,
Lord, plant my feet on higher ground."

O, Thou who art the Light of life, grant us we beseech Thee, that heavenly wisdom, to hold ever in memory the vital precepts of Thy word and that equally divine wisdom to apply them to every condition and exigency of life, whether it be new or old. Forbid that we should ever be content with the achievements of the past in this task, but help us to trust the precepts of Thy word and the present ministry of Thy Spirit to lead us into all truth and righteousness. Amen.

To Save Not Destroy

God has never commissioned any man, Church or Nation to help Him punish any individual or race for rejecting Jesus. Man's part is to reveal Jesus; it is the function of the Holy Spirit to convince men of His reality and mission. Jesus will look after the punishment Himself. Recognition of this fact will stimulate evangelistic loyalty, but destroy the persecuting spirit. The Hebrews justly complain of both Greek and Roman branches of Christendom that they have departed from their own religion in this. Let Protestants be careful to stick to their principles.

Who Are The Bigots?

SPEAKING of bigots: Quite a number of people around Washington still laugh as they meet each other when they think of the inapt speech, attacking the Methodist Church, recently made by Senator Bruce of Maryland. Senator Bruce's great error was his assertion that the Methodist Church was unduly influencing politics, and in pointing to the Catholic Church whose unblemished conduct "might well be imitated" in our Protestant communions. The funny part of it is that the Catholic Church maintains in Washington a headquarters far more active in promoting civic ideals of that Church than any Protestant Church has ever had in Washington or probably ever will have in Washington. This Catholic organization is absolutely and beyond dispute responsible for preventing the passage of a bill to establish a United States Department of Education, a fact which they will, no doubt, proudly acknowledge.—*M. E. Clip Sheet.*

RELIGION, not booze, is what a sick man needs. A Bible is a far better stimulant than a bottle. Faith heals where bourbon fails. Whatever may happen to us as a result of the Volstead Act, I am convinced that the next generation in the United States will be better off for that piece of legislation. Alcohol has no place in medicine.—*Dr. William J. Mayo.*

THE STORY

Unto The Third Generation

Chapter 8

At times she thought of seeking another home and trying to evade it. In the church she was not troubled, Dr. Shaw controlled that, but among those outside the church which in that newer growth was probably five-sixths of the community, she constantly felt its chill. So she stayed and worked on and shielded her little daughter, and taught her privately until at sixteen she was ready for college, with the usual preparatory training plus a strong, clear soprano voice and a good fundamental musical education. She enrolled as a student at——University, where she was welcomed for her personal charm and social culture. But the shadow followed her and made its chill felt for the first time at the end of her Sophomore year, when she became a candidate for the position of President of her class. Her opponent was a popular young man from Sacramento, who belonged to the politician class, and whose friends were widely scattered over the State. That he was guilty of introducing the question of Dorothy's parentage into the contest, no one for a moment believed. They were the best of friends and he was her constant admirer. But someone started the subject and it ran like wildfire over the campus. The nature of it may be implied from a few snatches of conversation in the room of one of the members of the Sophomore class.

"Who do you vote for next week?" "I'm a suffragette, I vote for Dot Manton." "I had intended to, but I heard something today that changed my mind. There seems to be something wrong in her family tree, and we can't afford to have a President who is off color socially. I don't know a thing about it, but I just heard that she could not tell you who her father is if you asked her."

"Divorced?"

"I don't know."

"Well, I'm still going to vote for Dot. I don't care a hang who her father was anyway; she is all silk and a yard wide. For that matter, I wouldn't know my father if I met him on the quad. The mater shipped him before I began taking notes on physiognomy."

"As to that you are not alone in your good fortune or misfortune, which ever you choose to call it. I understand Alex has two men putting him through and only one woman to worry him with parental limitations."

But Dorothy Manton was defeated by a considerable margin and like a good college sport, publicly congratulated her successful rival. Then the bomb burst. At once he rose and with a bit of a drawl responded, "I've changed my mind. I won't be president, for it's too much trouble to herd that bunch that

have elected me. You'll have to take it, Dottie, or there will have to be another election."

Suspecting something wrong, as soon as she was inside her sorority house, Dorothy rushed to the 'phone and called Walter Dougherty asking excitedly, "Why did you do it, Walter?" His voice was grave as he replied, "I can't tell you over the 'phone, Dottie, but may I come over?"

"Yes," she replied, almost reluctantly, for she had sensed the chill of the shadow. "Alright, I'm coming in the car. Ask the mater for fifteen minutes, and offer to bring her along if she wants to come, when you tell her who I am, I guess she will consent."

When Dottie was in the car, Walter drove to the brightest moonlit spot in the parking space beside the campus drive and shut off his engine. "Now I can tell you, Dottie. I wouldn't take the presidency of the United States on such a dirty campaign as some of the boys here put up for me. If you don't know what's filled the chatter the last day or two, you are probably the only one in the class who does not. What I would rather have a hundred times over than any office in this institution, is the right to knock the bean off half a dozen fools in our class, as your personal representative. There's been a lot of gossip about your family, running around, and I fear that is what elected me. Now, Dot, I am not asking you for a word that you would not be willing to post on the board, but it will help me squelch this thing if you can tell me about your folks."

Almost sobbing she told him that there was a divorce in her grandfather's family which scattered it, and that it was the cause of a separation of her parents when she was very young, but assuring him that she knew her mother was honestly and legally married and that she was one of the best women in the world.

When she had finished, he waited a full minute, then asked, "Is that all there is? I was trying to figure how many of the cosmopolitan bunch that make up our class are in the same boat. I'll bet one-third of them won't find the same heads of the house presiding around the family board, when they go home Christmas that were there when they were born."

"No," said Dottie, "my mother has not told me why she and my father parted. I know they did not have any quarrel, for while they seldom meet, and I have only seen my father twice he manages part of my mother's business affairs and has never married again."

"Dottie, take that presidency, and if at the meeting tomorrow several fellows have their heads tied up, don't ask me any questions and don't appoint them on any committees. But Dottie, I want to visit you at your home after commencement. I want to meet your mother, if she is anything like you, and I may as well tell you now, I'm out after you and you can take me now or when you get ready. I'm yours."

"I'd take you now, Walt," she responded, "but I do not think I ought to. You will have to see mother first and let her tell you about this mystery that seems to have over-shadowed our home ever since I can remember."

Three weeks later a limousine drew up at the modest home of Ailene Manton, in Los Angeles. A well groomed man of sixty stepped out on one side of the car, and Walter Dougherty slipped from the driver's seat. In the most companionable way they walked briskly up the walk to the house. In response to their ring a woman opened the door. She was dressed in a comfortable morning attire, calm faced with a touch of regal dignity about her carriage. Her golden brown hair was certainly a crown of glory to her and her steady, inquiring blue eyes, took the strangers in at a glance as she said in a well modulated voice, "Good morning gentlemen." Without a moment's hesitation the younger man asked, "Is Miss Dorothy Manton at home?"

Before her mother could reply, Dorothy called from the stairway, "Of course, I am Walt, come in."

Introductions followed, and the elder Mr. Dougherty explained that he had business in San Diego and either he had brought Walter, or Walter had brought him thus far on his journey and had insisted on his stopping for a few minutes.

"And now Dad," said Walter, "you can toddle on with the help of the Southern Pacific and leave me the car to use in entertaining these ladies. As they drove to the station Walter said to his father, "What do you think of that young lady, father?" "Son," he replied, "I do not know just what is in your head, but I have had a lot to do with folks in my day and I would trust those two anywhere. Who are they? Do you know anything about them?"

"Not much, except that there has been a tragedy somewhere back in the branches of the family tree and they don't seem to have shaken it off."

Walter was soon back at the house. At the very first opportunity he took Dorothy's hands in his and said, "Dottie, dear, won't you please take me before you enlighten me? Somehow I believe I shall always respect myself more, if I feel that I have captured you on faith, rather than on social conventions." "No," was her response, "after mother has told you her story, if you renew your plea I'll give you an answer. She has told me all since I came home and any man who takes me will have to do so with his eyes open."

After lunch, Dorothy slipped out of the room and Walter turned to Mrs. Manton, with the abrupt remark. "I asked Dottie to marry me and she told me that she could not even consider the question until you had told me her history."

Quietly and steadily Ailene told him the story as she knew it, closing with the admonition, "Now unless you can face the world and tell that story after you are married, my counsel would be not to see Dorothy again."

He waited as his habit was before speaking, then with a quizzical smile said, "Are you willing to leave the case in my hands?" " I am willing to trust Dorothy's judgment and wait her decision." He sprang to his feet caught and kissed her hand saying laughingly: "If you were my mother, I'd give you the merry-go-around for that, but I'll have to wait until I know you better."

A few moments later, Walter and Dottie met and their part of the bargain is easily guessed and the two days visit were the first of many they were to enjoy. But the shadow was not dispelled.—(To be continued)

FROM THE WORKERS

Mrs. Shepard's Letter

The three month's campaign against Mormonism in Florida—this wonderful, glorious sunshine state; the land of fruits and flowers and the never-ceasing songs of birds; of happy childhood basking in play grounds where games of every variety may be enjoyed all through the winter season; where the old find a new health-giving climate, and where people "go to church" as nowhere else in the universe—is about to draw to a close and we will soon be turning our steps northward.

The splendid work of Mrs. N. O. Pritchard cannot be too highly commended. Her excellent presentation of National Reform principles, has made friends for our cause among the churches and pastors to whom she has gone; and never have I had finer meetings and a greater response to the call for help than during the weeks just ending. Such crowds at Sarasota and St. Petersburg that many hundreds had to be turned away, and in the latter city firemen had to be called to keep aisles and exits open. This necessitated arranging another meeting to take care of the overflow and although it was held at 9:30 in the morning, the house was again packed.

There was one very disconcerting affair in one of the smaller places when a Reorganized Mormon took exception to my statement that "Joseph Smith was a polygamist." He refused to be seated and had to be handled by some of the men of the church, and even then demanded his right to speak. I told him that this church in which I was speaking was dedicated to Jesus Christ and that if he wished to talk about Joseph Smith and his mission he must secure his own building and invite the people to hear him.

At several places, Mormon women came into my "women only" meetings and tried to be disagreeable and at one place two elders appeared in women's apparel, so I was told and tried to hear my address.

The new Mormon church at Jacksonville dedicated December 12, 1926, is acknowledged as one of the most beautiful churches in that growing metropolis, and it is only a beginning of what they intend to build in beautiful Florida. This chapel was dedicated by one of the "Twelve Apostles of the Church of Jesus Christ of Latter Day Saints," and the papers say this apostle was the guest of Jacksonville's leading business men at a banquet in one of the hotel's there on the day after the dedication. About seven hundred people were present at each of the three meetings held in the chapel, December 12. Yet I was told by people in Florida, that *"there is not a Mormon in the whole state."* So far, I have not visited a city where I have not found the work of the aggressive and persistent Mormon Elder; and in many cities, churches have been built or halls rented for their services. In some parts of the state, school houses and country churches have been opened to the Elders in which they teach their

heathen cult, but it is so camouflaged with a Christian veneer, that they fool the very elect.

One writer, telling of conditions in the western part of the United States, says: "We *could not crush the Mormon Church* if we would. So firmly entrenched is it in business, in the political and in the social life of the intermountain country and of the nation, so skillful in the use of ostracism, boycott and many forms of bribery, so trained in the Satanic art of creating antagonism among its opponents, that it is impossible to crush it.

With a group of our 500,000 loyal members and many thousand more of almost as loyal apologists and adherents, with its strength consolidated in the sparsely settled cities of the West, it *exerts a power far beyond its numbers.* Growing at the rate of about twenty-five thousand per year, the Mormon Church bids fair to capture much of the intermountain West."

What this church has done to the West, it is now trying to do to the South, where the Elders have found little or no opposition.

There lies before me a recent copy of "Liahona"—the Mormon Elders' Journal—in which they tell of Conferences held over the South, the past few months.

At Richmond, Virginia, where the Mormon Apostle McKay spoke three different times, the services were held in the *Seventh Day Adventist Chapel.* I can't understand how the people of this denomination could permit the Mormons to hold their meetings in a chapel of which Jesus Christ is the King, and not Joseph Smith. At Durham, North Carolina, where they have a great following, the conference was held in one of the large halls. This same apostle held conferences at Louisville, Ky., Cincinnati, Ohio, and at Columbus, South Carolina. One of the State Legislators took the Apostle to one of the large country churches to speak to a great gathering of the "saints." He also held a conference at Greenville, S. C., where they have built a most commodious chapel; also at Sarah, Miss., Memphis, Tenn., and at Atlanta, Ga., where the southern headquarters of the Mormon Church are now located.

We must awaken the South to the growing menace of Mormonism, or they will have the same political and financial power there as they now have in the West.

I am a Southerner, born in Tennessee, and my heart aches when I see Mormons coming among the poor and illiterate—for these dear ones should be saved through the saving blood of Christ and it can be done if the churches will warn against the growth of this heathen faith.

The Colorado Bible Decision

W. S. Fleming

The latest victory in the nation-wide battle for the return of religion to public education comes from the State of Colorado, where, on March 28, the Supreme Court, the seventeenth such body to face the question in this country, unanimously held the Bible in the schools in the face of strong Catholic efforts to drive it therefrom.

The school board of Plattville had ordered the daily reading of a portion of Scripture in every school, and the local Catholic priest fought the order and demanded that it be rescinded. The school board stood firm, and at the instigation of the priest, the Catholic children left school—on strike against the rule. After considerable patience, the board ordered the children back to school under penalty of expulsion, and the children returned to their lessons. Certain Catholic parents then instituted legal proceedings to have the order of the board set aside.

They based their appeal on a basketful of objections, mainly that the King James version of the Bible is sectarian, proscribed by the Catholic Church, erroneous and incomplete, and to read it in the schools transforms the school house into a place of worship and compels them to pay taxes for religious purposes.

All the way through, the courts held with the school board and overruled every objection of the complainants, the decision being unanimous that it is proper to require the reading of the Bible in the schools. The court called attention to the general custom of opening many public functions with prayer. On one point only the court was not unanimous. The majority held that the children of objecting parents must be excused from the exercises on the request of their parents, while two of the judges felt that they should be required to attend the exercises.

In its conclusion that the Bible has a proper place in the public schools, the court was the thirteenth such body to arrive at that definite conclusion. Two others held that the Bible has no place in the schools and two said that parts of it should be excluded.

Special interest centers in this decision for, in arriving at its conclusion, the court treads a path hitherto not used in cases of this character. When the matter reached the Supreme Court, Raymond K. Hudson, an eminent attorney of Washington, D. C., entered as respondent and defended the right of the Bible in the schools, basing his argument on the Fourteenth Amendment to the Federal Constitution and on the value of the Bible in teaching good citizenship.

The Fourteenth Amendment, never before used in cases of this kind, forbids the states to pass laws that "abridge the privileges of citizens of the United States." Mr. Hudson's argument hinged largely upon recent decisions of the United States Supreme Court in the famous German language cases, in which the high court held that under the Fourteenth Amendment nothing could be shut out of the schools except what is "immoral or inimical to public welfare." The Colorado Court also had before it the decision of the United States Supreme Court in the Oregon school case wherein it was held that parents may send their children to private schools—a decision also based upon the same part of the Fourteenth Amendment as that used in the German language cases.

The Colorado court held that "The state, for her own protection, may require children to be educated," "That certain studies plainly essential to good citizenship must be taught," that using the Bible in the school room is not "immoral or inimical to public welfare," that "unquestionably much in the Bible

is plainly essential to good citizenship," that it is a function of the school board and the courts to decide what is proper and needful in the schools, and that therefore the board acted within its right in requiring the reading of the Bible in the schools. The court also held that the right of the parents to say what school their children shall attend carries with it the right, "Within limits," to say what the child shall study in school.

Up to this point the decision was unanimous. Beyond this the majority held that "We cannot say that the Book is so essential to good citizenship that the parents may not exclude it from the instruction of their children," and they therefore decided that children must be excused from the Bible reading on request of the parents. A minority of two held that the Biblical message is so important for good citizenship that all children should be required to hear it.

The court did not say, as some are liable to think, that the reading of the Bible must be without comment. The school board rule forbade comment, and the court virtually held it to be within the power of the board to make such a rule.

The court takes two new positions and makes two valuable contributions to the controversy, both favorable to the use of the Bible in the school room:

1. That the Biblical message in the school room is in the interest of good citizenship, an act of the state to protect herself. This takes the controversy out of the realm of religion, where it has hitherto been, and puts it into the realm of public policy, as a governmental measure to promote good citizenship, just where some of us for years have been insisting it should be. The state puts the Bible into the schools not to promote religion as such, much less any sect, but to protect herself by developing in the children the kind of character that insures national stability. Put upon this basis, it removes from any church or churchman any right to object to the nation using the Book in the schools. The state has just as good a right and just as great reason to put the Bible in the schools in the interest of clean character as it has to put arithmetic in the schools to promote keen intellect. That is the conclusion toward which the decision points and to which we will arrive in time.

2. That the right to use the Bible in the schools is guaranteed in the Fourteenth Amendment to the Federal Constitution where it forbids the passage of laws that abridge the rights of citizens. In the light of this amendment as applied in this case, we have a strong presumption that all opinions and acts excluding the Bible from the schools have been in error and, upon another argument before the same courts or the United States Supreme Court, would be set aside. Surely the use of the Bible in the schools as it has been used for more than two centuries and as it is contemplated in the custom of the present day cannot be said to be "immoral or inimical to public welfare," and it is only upon such a condition that it can be excluded. As this amendment was used in the German language cases and in the very recent case from Hawaii, it looks as though the battle for the right of the Bible in the schools would be ended the minute a case reaches the United States Supreme Court. It is one of the ironies of the situation that those who oppose the Bible in the schools

brought to light this new argument for the Bible in the school room when they appealed to the highest court in the land to defend the parochial school and its program. And without question, if there is sense in permitting these parents to take their children out of the public school and put them into such schools as they please, there is also sense in saying that they shall not at the same time control the program of the public school.

At one point the court took a short advance step where clearer vision would have permitted a longer one. The minority held that the Bible is so valuable in the interest of good citizenship that all children should be required to hear it read. The two judges were unquestionably right and with greater clarity of vision, the courts will in time arrive at that point.

And the judges did not mince matters. Those who oppose the Bible in the schools are very prone to cry "intolerance" against those who want the religious note in education. In this case the cry was raised, but the court told those who oppose the Bible in the schools while their own children were not required to attend the exercises that they were the intolerant ones. The Michigan Supreme Court was the first and only other state Supreme Court thus to put the intolerance where it belongs.

Finally the court told the Catholics that if the King James version is shut out of the schools because of their objection, the atheists would proscribe the Star Spangled Banner, the Calvinists would shut Whittier out of the schools and fundamentalists would drive out half of modern science.

The decision was clean cut, courageous, correct and a big step in advance for the right and proper place of the Book that made our civilization in the schools which we consider the hope of our civilization.

WITH THE CHECKS

Christian Statesman.

Enclosed find check for $2 to renew my subscription to *The Christian Statesman.* I am nearly past reading newspaper print, as my hearing and sight have both failed very much, but I do not want to do without *The Christian Statesman* while I live. I am in my 94th year, and have seen many ups and downs in the work.

National Reform Association:

Please find enclosed my draft for $5. Please accept my prayers and best wishes for the fullest success in directing men to know our Saviour, Jesus Christ, and to hasten the coming of His kingdom. I like the *Christian Statesman* very much and look forward to its coming. You are doing a great work. Trusting God will bless the C.S. wherever it goes, I am

Yours very truly

Dear Editors:

I have just finished reading the April issue of the *Christian Statesman.* It grows more attractive all the time both as to illustration and cover design and subject matter. Enclosed is my renewal for another year.

Sincerely Yours.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

A New Approach

Spokane, Wash.

To the Editor of the Christian Statesman:

Since we became a nation we are groping without a clearly expressed rule by which to enjoy the blessings of Christian sovereignty under and in harmony with the Bible and the Declaration of Independence. These expressed principles as they apply to the sovereign Christian person, as well as to the Federal and State governments are a means of protecting the sovereign person in his Christian liberty. They are also a means of maintaining peace and safety in this land where the sovereign citizen is pledged to the extent of his life, fortune and sacred honor, to maintain them. All are thereby committed to the obedience to Christ.

Perhaps our position can better be understood in this manner. Our Chirstian national life under the principles taught by Christ is exercised in three distinctive orbs as one unit.

1st. By those who are natural and citizen pledged, covenant bound servants who minister to others without monetary recompence. In such service each may be as great as he desires. This class includes each and every one in the two following classes. It is the high plane upon which our national life is founded. To which each Christian individual should be educated in order to understand and maintain it as a sacred honor.

2nd. By those who are known as contract ministers. They who labor for just and righteous gain; this class includes all commercial life.

3rd. The oath bound servants of the public. In this class men all strive to be chief. Only one, however, can be chief in this country; that is the President.

The duty of the third class is to protect and encourage the first and second classes in the enjoyment of all their rights as sovereign citizens. These rights include those of having property dedicated to the service of Christ; to ordain ministers of the gospel and many others.

In the orb of the second class both the first and the third classes have concurrent rights and authority. So long as just and fair conduct, judged by the standards of Christian righteousness, obtains, no need exists, for attention from the third class. When disagreement over contract duties occurs the machinery of government, and government operatives apply for the purpose of restoring order.

What the nation needs is a clear statement of the relation which exists between the Bible, the Declaration of Independence and the Constitution of the United States; a statement which should give proper rank force and effect to each of them; that should bind them into a unity. The Supreme Court is the

body that should make this statement. It should come as the result of proper legal proceedings which should bring the question squarely before the court.

If this position is not deemed to be sound from the viewpoint of Christianity then a sound statement should be formulated and ordained by the people in the form of a constitutional amendment. It should be done substantially in the same manner as the Dred Scott decision was reversed by the people at the close of the civil war. It should declare unequivocally that THIS IS A CHRISTIAN NATION.

From this you will appreciate that the first step would be to get a nation wide, formal organization of the personal sovereignty of the nation to consider and settle a program that is logical and in harmony with the science and principles of Christianity where it touches social and governmental life. Such an organization would be devoted to a certain definite task and as soon as that was accomplished, ascend Mount Nebo and leave the glory of its achievement to the whole people. This would be in order that there should be no living entity to which the people might look as having saved them, but allow Christ only to stand forth in his glory as the source of all civic blessing and to whom glory only should be given.

The Christian people of this nation in their individual sovereignty should make inspection and take account of their unity and Christian citizenship status in the organic body in which the national soul and spirit is required to operate. Then they should arise and assert themselves in the manner already described.

Sincerely,

R. L. EDMISTON.

Dear Friend and Fellow Worker:

Your letter was received and as soon as possible considered carefully. May I first of all thank you for your interest in this kind of work, and express my appreciation of it. It was kind of you to read so carefully Dr. Ellis' book. I can perfectly understand that as a lawyer you would approach this subject from a different angle. Had conditions been as they are now, I should have eliminated the passages you refer to. The book would be improved by it. Dr. Ellis left it in my hands with full right to revise it whenever a second edition may be called for. This I shall do and shall file your suggestions against that time.

Your analysis of the embodiment of sovereignty and the obligations it involves is undoubtedly correct. Dr. A. Kuyper, former Prime Minister of Holland, unfolded this view at length in his Princeton Lectures on Calvinism in 1897. I wish all could get that view. Somehow I wish we could get another word to use instead of sovereignty for all three of these spheres of obligation and conduct. In its full sense this word can only apply to Christ. In the individual sense it seems to me that it can only be intended to present the idea of the individuals immediate responsibility to God, and independence of all other authority within that sphere of his conduct. So with the second whether that includes the family or the church. In the third case I can only use the word

as applicable to civil government in a limited sense; when modified by political or delegated.

I am quite interested in your idea of developing the three-fold foundation of our Christian civil organism into a unity by a judicial process. This idea is not altogether new to me, but not being a lawyer by training it has never been clear to me how it could be brought into court, otherwise than it has been in time past. Perhaps you could help me develop this idea. I am familiar with the Trinity Church case, the Walnut Hill Church case, the Girard Will case and Justice Brewer's treatment of them in his little book which is before me. In these it seems to me that the court upholds the position that the Bible is part of the common law foundation of all the states whether they recognize it so or not. Also it seems to me that these cases regard the Colonial Charters, the Declaration of Independence and the Articles of Confederation as distinctly Christian instruments of government. I can see your idea as to the bearing of the Fourteenth Amendment also. But it has always seemed to me that the Constitution is their successor and a clearly secular document which needs amending in this particular instance. It has never been quite clear to me whether the distinct Christian character of these early instruments of government projected themselves in any way into the constitution. If this splendid instrument of government could be Christianized by being tied to the other parts of our national substructure judicially as it is historically, I should welcome such an effort and throw myself into it.

Our Association has always assumed that a legislative act on the part of the people by the usual process was necessary to bring this to pass. The National Reform Association was organized in 1863, at the suggestion of President Lincoln to accomplish this much to be desired end. It has been working on this despised and neglected task ever since. Our experience has been that we can easily maintain a chartered central body and organize local units. But it is a vastly different thing to get them to live and function for any considerable time.

The growth of this idea of the civic sovereignty of Christ has been very slow in the last quarter of a century. In some circles it has grown and others withered. The trend of church thought has been individualistic. It has been occupied with the first and second sphere of life as you describe them. Especially is this true where the Pre-Millenial type of Fundamentalism has flourished. Where there has been the effort to socialize Christian thought, for instance in those circles dominated by the Federal Council of the Churches of Christ, they seem to have been oblivious to your third or civic sphere of sovereignty of Christ. They seem to have worked there on the ground of the assumption of the secular theory of civil government. To my mind this is one explanation of the poor progress, the confusion and the weakness of social Christianity during this period. If the churches caught your vision or ours, and put their organization back of the effort to embody it the program would go over far more easily than did prohibition.

Our organization has put out considerable literature along this line, samples

of which I am sending you under another cover. I shall be glad of your criticism of these pamphlets. In a few weeks we are bringing out a book entitled "Christian Civil Government," which as a lawyer, I believe you will thoroughly approve and enjoy. Our Mr. Fleming is meeting with encouraging success in his effort to put across a school law in Michigan just now. I suspect you will be glad of that. This will make the thirteenth state to adopt a law requiring the reading of the Bible in the schools.

Yours for all that is Christian,

WM. PARSONS.

Editor, Christian Statesman,
Pittsburgh, Pa.

Dear Sir: I have just received my first copy of your magazine and you need not send me any more if you print articles against Mrs. Aimee Semple McPherson. I know her and I know the Lord, and I know God is with her. She preaches the whole Bible and nothing but the Bible, and her whole life is in accord with it. There would be more preachers kidnapped, if they could hurt the devil's kingdom as much as she has done. I accepted Mrs. Shepard's views on Mormonism, as she seemed to be a real Christian and knew what she was talking about first hand, the evils of Mormonism, but I do not accept any slander against a true Christian and brave soldier of the cross, like Mrs. McPherson.

Sincerely Yours.

Dear Miss: Do I take it from your letter that you have been in Los Angeles, and know Mrs. McPherson and the circumstances of her case first hand? If so, you have the advantage of me. I do not. For that reason I have been slow to express any editorial opinion about her.

The article you complain of is doubtless the clipping we took from Bob Schuler's Magazine. When this case was attracting the attention of the country we carefully studied the news from day to day. Next we inquired of a reliable Christian business man as to the truth of it all. He forwarded us considerable material. Then we used the best judgment possible and put this article in as conveying by implication, the judgment of the Christian people of Los Angeles. We are glad you liked Mrs. Shepard, and hope that for her sake and the work she represents that you will be able to exercise a bit of Christian toleration for judgments that do not co-incide with your own along other lines. As Bob Schuler says, "Let God judge these people." As for us we propose to follow Burn's rule and

"Keek through every other man
With sharpened sly inspection."

And when having prayed for the guidance of the Holy Spirit, we come to the conclusion that any one is deceiving the people with a piety that is not possessed we should be recreant indeed, if we did not in some way warn the public.

Uncle Bertram's Garden Sass

A reformer fifty years ahead of his time is like the crocuses, daffodils and rhubarb in early Spring. Fine if they can stand the cold and they generally do.

The howling wets in Congress are like the traditional rascal who cried up his wine and sold vinegar. They cry up wine and beer and mean whiskey. In any event the public gets soaked if it listens to them.

The fellow who mistakes these warm spring days for planting time, and the wet politician who calls ficklemindedness public sentiment, are about on a par as observers.

My neighbor down the road has a fisty, mangy, mongrel little cur that he calls his dog. Today he dug under my gate and went to the middle of my newly planted lettuce bed and ripped up a lot of them with a few strokes of his hind legs as dogs will. What did I do? Well I saw him all right and I thought of shooting him, or throwing a rock at him or slipping the collar off my prize bull terrier. Then I thought—lawsuit, broken glass, more damage from the chewing up process, so I just shoed him out and filled up the hole with broken rock. While I was doing it I thought of Sinclair Lewis and his Elmer Gantry and said to myself perhaps that is the best way with him.

Sold my first rhubarb raised under glass. It looks nice and is all right for the fellow who wants it, but I'll take mine raised in the open. Likewise natural and artificially protected boys and girls.

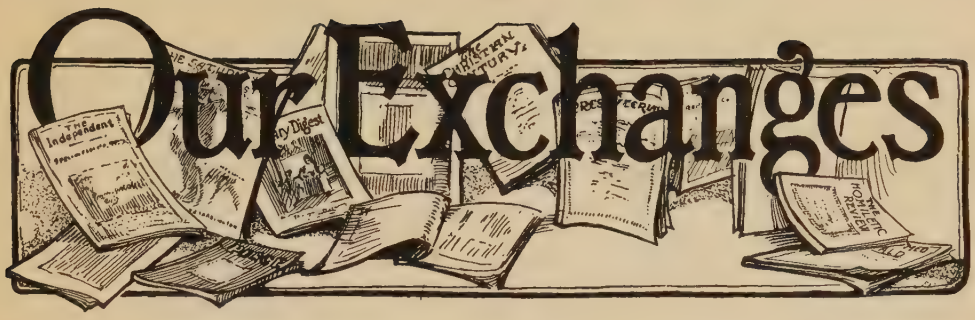
If you want to flatten out the crime wave, boost the church.

It stabilizes society like water lilies in a lake.

New York's Supreme Court once decided that a book was not an obscene book, because it was not obscene all through. I throw away specky apples and spotty cabbages, and I believe my rule of reason is the best.

A Foolish Legislature Act

UNDER the urging of some misguided business interests in Nevada, the legislature of that stretch of cactus and sage brush, railroaded through a bill in the closing hours of its recent session, that reduced the term of residence in order to secure a divorce from six months to three. One of the newspapers of Elko commenting on it said, "Divorce should be made as easy as marriage. If Nevada can make men and women happier by a three months residence law, she should have it." But what about the children, and the rights of other states?



LUTHERANISM believes in Church *and* State. It teaches that the one is not the other, nor may the one become the other. But it does not permit its members to be indifferent to the acts of either. Emphatically it should antagonize the theory that the Christian has no concern for the ideals of statecraft; that he is obedient to laws only as is a servant to the lash of a temporary and depised master. If we lived under the government of an absolute monarch such an attitude of sufferance might be a Christian necessity. But neither the United States nor Canada is so ruled.—*The Lutheran.*

BUT Ontario never had real prohibition as we think of it. Their prohibition was the old idea of strict regulation which we found always a failure. There was nothing in the Ontario Temperance Act to prohibit the manufacture and export of liquor, and the Dominion of Canada licensed breweries and distilleries in even dry provinces. There were five licensed distilleries in Ontario during their prohibition regime. Much of this liquor was smuggled into the United States or else to evade the excise duty, was smuggled back into Canada.
—*Pennsylvania W. C. T. U. Bulletin.*

GENEVA is the world's "Round Table" and, like its Arthurian prototype, it implies more than mere discussion. It pre-supposes an honorable and benign motive. It connotes a certain chivalry of purpose, and a determination that the good of all shall be the outcome. It believes that "redressing human wrongs, is a noble object, and worthy of the united efforts of mankind. It has faith that, in the ebb and flow of the affairs of nations, as in the affairs of men, there may be a flood tide of practical idealism, a realization of the horrors of war and of the blessings of peace; a time when nations would fain forsake the arbitrament of the sword for the reign of law.—*Social Welfare, Toronto.*

THE real difficulty is that the majority of the English speaking part of our population, has abandoned its practice of Christianity, and has not yet adopted any other form of religion. Many people are consequently finding the Christian laws of sexual morality irksome, and are disregarding them as far as the conventions of decency permit, while the absence of religion is making home life unattractive. Some of the most important motives of self-restraint are absent. Men and women are living without any ideals, without any strong principles; very many families only cohere through the necessity of the situation. They would break up and scatter it if they had the opportunity.—*"The Light."*

MENCKEN complains that "the new puritanism is not ascetic but militant. Its aim is not to lift up saints but to knock down sinners." Yes, because the new libertinism is not personal and self-indulgent but contagious and militant. Its aim is not to gain freedom for self but to drag down saints and children, and to do it for profit.—*Christian Century.*

THE actions of the larger groups are becoming more and more important. Human happiness depends increasingly upon what men do in their national, racial and even continental groups. Their private decencies will not avail to save their life from destruction if they have not learned national decency and intercontinental comity.—*The World Tomorrow.*

WE could not crush the Mormon Church if we would. So firmly entrenched is it in business, in the political and in the social life of the intermountain country and of the nation, so skillful in the use of ostracism, boycott and many forms of bribery, so trained in the satanic art of creating antagonism among its opponents, that it is impossible to crush the Church.

With a group of more than 500,000 loyal members, and many thousands more of almost as loyal adherents and apologists; with its strength consolidated in the sparsely settled States of the West, it exerts a power far beyond its numbers. Growing at the rate of between twenty and twenty-five thousand per year, the Mormon Church bids fair to capture much of the intermountain West.

—*Pacific Christian Advocate, Clayton S. Rice.*

THE Scotch are accustomed to say concerning two desirable acquisitions, "Baith's best"—both are best. But they never say that concerning two opinions. Of two opposing views before God, no man can say both are best and still preserve his sanity. Men are simply silly beyond all description who try to compromise right with wrong in an attempt to hold on to both. You might as well try to mix quicksilver and honey. The one is not sweetened, the other is poisoned. A fixed and determinate choice between right and wrong must be made by each and every soul. No man can serve two masters. No heart is large enough to hold two thrones. A divided heart our Lord cannot and will not endure. Such a heart would both dishonor Him and make miserable His follower.—*The Christian Nation.*

VERY hard up for an argument against prohibition enforcement are those who charge the government "with the deaths that poisoned liquor causes." As well charge local governments with deaths resulting from suicidal plunges from river bridges.

Everyone who takes a draught of "bootleg stuff" knows the risk he runs. The effects of alcoholic denaturing agencies have been described over and over. At the beginning of the holiday season warnings anew were broadcast by every known means of communication.

The drinker himself is to blame for ills that befall him as a result of his libations. This is not to say that severe punishment should not be visited on the peddlers of poisonous beverages.—*Pittsburgh Gazette Times.*

THF CHURCH AND SOCIAL RELATIONS by Hubert C. Herring and Benson Y. Landis. The Pilgrim Press, Boston and Chicago. Cloth, 157 Pages.

This book is intended as a guide to study classes in work on Christian ethics and social science. It is not a book to be picked up and read through at one or two sittings.

It's thirty-four chapters, deal with that number of different phases of social morality. Their relation to the church is not made as evident as one might expect from the title

Each chapter is composed of four parts. The statement of the problem or problems, a list of thought provoking questions that are left unanswered, some material to be used in discussion and a bibliography of that particular phase of social ethics.

The book, like any sharp edged tool will be useful or detrimental as it is used by bungling or skillful hands. Some of the books referred to should be treated as the apothecary treats his drugs, have a skull and cross bones put on them.

As a help to a real student, nothing more comprehensive informing and stimulating has come to our desk this year.

FAMILY DISORGANIZATION by Ernest R. Mowrer. University of Chicago Press. Cloth, 317 pages

This book regards divorce as simply the index finger that is recording the progress of social forces which are disintegrating the American family. Taking Chicago as a cross section of American life the author studies the causes of family disorganization first, by an analysis of statistics and second, by the case study method. The book is not one which any reader will want to read through at a sitting, but if one is a persistent, painstaking student, he can get from it an accurate knowledge of what is breaking down this formerly stable unit of Christian civilization.

Drawing one's conclusion from the cases presented, it is easy to see that what is causing both divorce and desertion, that is the root causes are atheism, avowed and unacknowledged, immorality before and after marriage, ignorance of sex matters as related to the marital state and reckless romanticism. Every one who is called upon to discuss the divorce problem on the platform, in the pulpit or the press, would do well to read this book.

A PORTFOLIO OF WORLD HEROES, Published by The National Council for the Prevention of War., 532 17 St., N. W., Washington, D. C.

This is a collection of twelve pictures of the world's greatest heroes as selected by the High School Students of the world. The selection was made as follows. Sometime since an essay contest was launched among the students of thirty countries. Four essentials of heroism were required, fearlessness and self sacrifice, nobility of character and constructive work for humanity of a permanent character. Twelve characters were chosen by vote of the students. They were Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone and George Stephenson. Each of these photogravures appears on a separate page together with the winning essay. Every school and Sunday School in the country will want one of these to add to its equipment.

CHILDREN OF DIVORCE by Owen Johnson. Little, Brown & Co. Story, Cloth, $2.00. 364 pages.

This book deals as the title states, with the effect of divorce on the second generation, the children of divorce. The characters here portrayed are all of children whose parents have been divorced and remarried, or are indifferent at least to the upbringing and welfare of the child of their unhappy life together. It sets forth perfectly, the present day popular idea of divorce as the solution of marital troubles—in fact as the only solution. There seems *no* solution of the problem of what to do with the homeless children who drag out the unhappy years of their childhood either in schools which are anything but homelike, or live alternately with parents whose chief delight is in disparaging each other. Surely this is not a background conducive to future permanent marriages.

The book deals altogether with the problem as it emerges in the lives of the rich, idle and otherwise. It does not treat the tragedy of it among the poor, or the workers of the world. The author's solution seems to be in a more rigid marriage contract and a deeper respect for the duty of parenthood. The divorce situation is another by product of our so-called glorious age of materialism and will change as it must, because back of all civilization is the home. The problem is stated in a very interesting and novel manner and does not in any way lead the reader to draw but one conclusion. The author sets forth his story, relates his incident, draws the characters and lives of his actors and leaves it at that; a book that is certainly worth reading. He has for some time been interested in such social problems and has investigated them rather deeply and finally set forth his investigations and conclusions in other similar works. The book has been filmed and released.

Bishop Wm. T. Manning, of New York, replying to a challenge from Ben Lindsey of Denver, to a debate on the subject of "Companionate Marriages."

"I beg to say, that for Christians the moral standards given to the world by Christ, are not debatable."

If all Christians believed and followed the Bishop in this statement what a vastly different kind of society this old earth would have.

Baron George Krupp, broadcasting from Harvard University.

"You can assure the world that the Krupp steel works will never again be used in the service of the god of war."

That is the modern beating of the swords into plowshares. When Germany puts Christian teachers into the chairs of her universities occupied by the disciples of Neitche and buries Karl Marks with Bibles she will be where she was before her excursion into paganism.

A Chaplain in General Feng Yu Hsiang's army, broadcasting through the Board of Foreign Missions of the Methodist Episcopal Church.

"I can assure you that General Feng's faith in Christianity is stronger than ever before. The world will yet see that he is both Christian and Chinese."

In Christ, there is neither Jew nor Greek, Barbarian or Scythian, bond or free, male or female, American or Chinese. His leadership will make heroes of them all.

Lloyd George, speaking to the International Convention of Christian Endeavor Unions.

"The supreme task of the rising generation is the abolition of war."

They will do it too if the hoary headed old soldiers and politicians don't capture the schools and squeeze present day youth between the former and the second generation.

Editor of "Rosary," Roman Catholic magazine published in New York City, broadcasting editorially.

"Wayne B. Wheeler's 'whine' helped to make God's wine illegal in America."

Doubtless the Rosary would like to see Al Smith in a position to help increase God's handiwork with spiked wine and bourbon whiskey under the approval of the government.

Atheist O. J. Ross broadcasting in the Truth Seeker, about Sabbath legislation.

"There is no such thing as chronological morality, as if an act done on Sunday is all wrong and done on Monday is all right."

Tell that in a loud tone of voice to a Pullman porter at 11 p.m. and see.

Peter Mac Swiney, New York Sinn Feiner, broadcasting at a St. Patrick's Day dinner in Toronto.

"When John Chinaman wakes up there is great hope for Ireland?"

Where, we pray? What hope for any nation in that bunch of Tammany henchmen that make up the New York Sinn Feiner's?

Congressman Wm. C. Lankford, speaking before the House of Representatives.

"The good citizens of Washington and the Nation should make the Nation's capital not only a city beautiful, but a city of righteousness."

If the Bible is right, and we are sure it is, that is the way to greatness and perpetuity.

Marlin Pew, writing in the Editor and Publisher.

"Verily booze is and always has been, the big bunk."

So said Solomon three thousand years ago. "Wine is a mocker and strong drink is raging and whosoever is deceived thereby is not wise." Even Al Smith is beginning to show signs of seeing this fact.

Senator Borah broadcasting in his New Haven address, concerning Mexico.

"God made us neighbors, let justice make us friends."

That is a splendid specific for political "oilitis" and the K. of C. jimjams.

The British Weekly, broadcasting in "Notes for the Week."

"There are more lay preachers of the gospel on the 'Labor' side, than in any other section of the floor of Parliament."

That is one reason why Emperor Cook failed when he challenged the nation last May. Christian men cannot be crushed nor stampeded.

Rudyard Kipling, turned prophet and Broadcasting in the Watchman.

"America become effete through Prohibition will be overrun by the beer and wine drinking nations of Europe."

What a thirst he must have in his old age. This reminds us of Lowell's lines "And always 'tis the saddest thing to see An old man faithless to humanity."

The Rev. Z. J. Sherda broadcasting in "The Banner" of the Reformed Church.

"Scripture tells us that He has instituted government, magistrates in this world just as He has anointed Christ to be King of his Church."

Our copy of the scripture reads The head of the Church. "King of Kings" and Prince of the kings of the earth. Why not go the whole way?

Viscount Astor, broadcasting in the Independent.

"Alcohol is the alternative to effective performance, and America is going forward and means to continue to do so."

Nancy has him well instructed in things American. An ever increasing number of Britishers are getting their eyes open to this fact.

Press service, broadcasting from Washington, concerning the appointment of Roy B. Haynes, as the new Commissioner of Prohibition, under the new reorganization.

"A pronounced reaction against this appointment has set in."

Yes, we noticed Senator Teddy Edwards kicked; but who ever expected that wad of clown make-up to approve it. He still believes he can make and keep New Jersey as wet as the Atlantic and is just a little afraid of Haynes.

The department of Research and Education of the Federal Council of the Churches, broadcasting through its Information Service, as to the working of Prohibition.

"The cities of Kansas are dry, convinced and satisfied."

So will the cities of all the states be when they have had prohibition as long as Kansas if it is reasonably well enforced and we keep up the bars of the immigration law.

Keystone Driller Co.

BEAVER FALLS, PA.

Manufacturers of

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KEYSTONE
REGISTERED U. S. PATENT OFFICE

WELL DRILLING MACHINES

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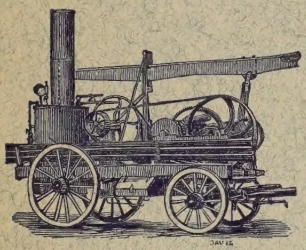

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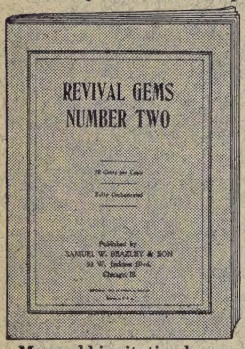

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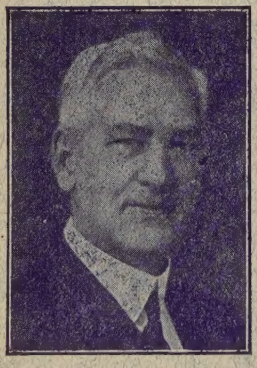
Devotional Hour 10-30 A.M. Each Day except the Sabbath from June 27 to July 30

The following are the speakers chosen for this work and the dates and subjects of their addresses:

CIVIL GOVERNMENT AS PRESENTED IN THE WORD OF GOD
The Rev. J. S. Martin, D.D.
President of the National Reform Association
June 27 to July 2

1. Its Origin
2. Its Nature
3. Its Authority
4. Its Officers
5. Its relations to ecclesiastical government.

THE FAMILY LIFE OF AMERICA
William Parsons, D.D.
Editor of the Christian Statesman
July 5 to 9

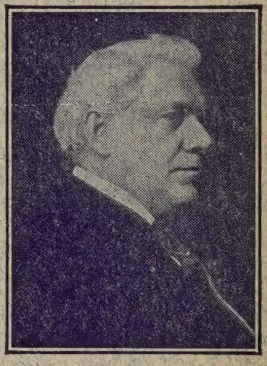


1. Its present state.
2. The disintegrating forces.
3. Its vital importance to American Democracy.
4. The salvaging of the family Methods and Means.
5. Whose task is it.

THE CHRISTIAN SABBATH
Renwick H. Martin, D.D.
Of the Presbyterian Board of Temperance.
August 11 to 16

1. Its Origin, nature and purpose.
2. Jesus and the Sabbath.
3. The Sabbath a civil and religious fact.
4. The American versus the Continental Sabbath.
5. Our Sabbath laws, good, bad and indifferent.
6. The real foes of the Sabbath and how to defeat them.

TEMPERANCE AND PROHIBITION
The Hon. Charles F. Swift, of Philadelphia
Field Secretary of the N. R. A.
July 18 to 23



1. The history of the movement.
2. Its moral and legal basis.
3. The importance of constitutional prohibition.
4. Why it should and must rest on a Christian basis.
5. Objections to it answered.
6. How to make it effective.

PUBLIC EDUCATION
W. S. Fleming, D. D., of Chicago
Field Secretary of the National Reform Ass'n
July 25 to 30

1. Its origin and purpose.
2. Its vital relations to civil life.
3. Its present day trend in America.
4. Why it should and must be Christian.
5. Objections to its Christian Character answered.
6. How to make it effectively Christian.

The Program for the Four Day Conference from August 1 to 4 will appear in our June issue. Put this on your vacation plans